Very Scarce

52 coloured Plates
Hand Painted.

.53

THE COMPLETE

HINDOO PANTHEON

COMPRISING THE PRINCIPAL DEITIES WORSHIPPED BY THE NATIVES OF BRITISH INDIA *Throughout* HINDOOSTAN,

BEING A COLLECTION OF THE

GODS AND GODDESSES,

ACCOMPANIED BY A SUCCINCT

HISTORY AND DESCRIPTIVE OF

THE IDOLS.

Deduced from Original and Authentical Manuscripts and also Extracts from Standard Authors,

BY

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INTRODUCTORY REMARKS.

There is reason to believe that, in the earlier periods of time, before the Priests of the Hindoos had found it expedient for the firmer establishment of their sway over the minds of the people, to raise a huge superstructure of emblematical worship ; the temples erected to the Supreme Being were plain and void of personification, dedicated to the Creator of the world, in which the prayers of those who entered, were addressed to the Deity, without supplicating the intercession of an intermediate agent ; when no image, or symbol of Divine power, had a place.

The Hindoos believe in one God, without beginning and without end, on whom they bestow, descriptive of his powers, a variety of epithets. But the most common appellation, and which conveys the sublimest sense of his greatness is Narrayana or the spirit of God.

The following are some Stanzas from the Hymn to Narrayana, taken as Sir W. Jones informs us from the writings of the ancient authors, from a specimen of which we must naturally conclude, that corrupt and absurd as the Hindoo religion is, with its numerous superstitious abuses and abomination, yet that the spirit of it inculcates the belief in one God only, without beginning and without end ; the sublimity of their idea of the Supreme Being is nicely pourtrayed in this hymn.

Spirit of spirits, who, through every part
Of space expanded, and of endless time,
Beyond the reach of lab'ring thought sublime,
Bad'st uproar into beauteous order start ;
Before heav'n was, thou art.

Ere spheres beneath us roll'd, or spheres above,
Ere earth in firmamental æther hung,
Thou sat'st alone, till, through thy mystic love,
Things unexisting to existence sprung,
And grateful descant sung.

Omniscient Spirit, whose all-ruling pow'r
Bids from each sense bright emanation beam ;
Glows in the rainbow, sparkles in the stream,
Smiles in the bud, and glistens in the flow'r
That crowns each vernal bow'r ;

Sighs in the gale, and warbles in the throat
Of every bird that hails the bloomy spring,
Or tells his love in many a liquid note,
Whilst envious artists touch the rival string,
Till rocks and forests ring ;

Breathes in rich fragrance from the sandal grove,
Or where the precious musk deer playful rove ;
In dulcet juice, from clust'ring fruit distils,
And burns salubrious in the tasteful clove :
Soft banks and verd'rous hills
Thy present influence fills ;

In air, in floods, in caverns, woods, and plains,
Thy will inspirits all, thy sovereign Maya reigns.
Blue crystal vault, elemental fires,
That in th' æthereal fluid blaze and breathe ;
Thou, tossing main, whose snaky branches wreathe
This pensile orb with intertwisting gyres
Mountains, whose lofty spires,
Presumptuous, rear their summits to the skies,
And blend their em'rald hue with sapphire light ;
Smooth meads and lawns, that glow with varying dyes
Of dew-bespangled leaves and blossoms bright,
Hence ! vanish from my sight

Delusive pictures ! unsubstantial shows !
My soul absorb'd one only Being knows,
Of all perceptions one abundant source,
Whence ev'ry object, ev'ry moment flows :
Suns hence derive their force,
Hence planets learn their course ;
But suns and fading worlds I view no more ;
God only I perceive ; God only I adore.

They are convinced that the world was made by one God, yet at the same time having certain ancient traditions transmitted to them from their Patriarchal Ancestors, that the Supreme Deity possesses a three-fold form, the parts of which are said to be separate—not able by the strength of natural reason to comprehend this wonderful distinction in the divine nature, and having forgotten the genuine allusion of those traditions that revealed it, they are reduced to the necessity of admitting the absurdity of a created God, in Bramha, whom at the same time they still invest with the name and attributes of a Creator—Vishnoo and Siva are his assistants in that stupendous work, Bramha, Vishnoo and Siva, then are three divine beings, who earliest of all others, were produced from the divine essence, and they allegorically shadow out the Almighty Power to create, to preserve and to change or destroy.

Besides these, the Hindoos worship a secondary species of deities which they widely multiply to the number of 300,000,000, they have not even the names of such an incredible number, but they assert that the Creator governs all his works through their instrumentality and that celestial and terrestrial nature are under the direction of these deities.

This immense group of Hindoo Gods and Goddesses enjoy immortality, with which they are gifted by drinking a water called Amrutoo, a mythological beverege, bearing some analogy to the water of Homer's Deities. In the mythology of the Hindoos is found an elegant description of nine goddesses, resembling in a certain degree, the muses of the ancients, in the nature of their occupations.

The Hindoo Pantheon is composed of images of gold, silver, wood, stone, &c. &c. most of them decorated with jewels of precious gems, (some images are of very considerable value) adopted for the purpose of fixing the minds of the deluded worshippers, and shadowing forth the attributes of Deistical power and splendour, and various fables having been invented in the forms of devotion and the addresses to the Gods, all these attributes are recognized, and the contents of these ables clothed in wild and romantic language, intended to raise in the minds of the worshippers, the highest thoughts of the power and sanctity of the idol.

He who approaches an idol, seeking the happiness of a future state, is required to fix in his mind one idea alone, that, that God can save him: and in this respect all the gods, however various their images, are equal; but when a Hindoo is anxious to obtain any peculiar favor, he applies to the god whose province it is to bestow that favor, thus, he who prays to Bramha, entreats that he may be like him, in order to absorption; but he who is anxious that his members may continue perfect, and that he may enjoy sensual pleasures, worships Indra; he who desires children, prays to the progenitors of mankind; he who seeks worldly prosperity, worships Lakshmee; he who prays for a shining body, supplicates Ugnee, the person who is anxious for strength applies to Roodra; the glutton prays to Uditee; he who pants for a crown, applies to Vishwadeva or Swayum Ohovva; a king entreats Sadhya, that his kingdom may be free from sedition; he who prays for long life, addresses himself to Ushwimeekoomara; he who desires corpulence addresses Prithivee; he who prays that he may preserve his homestead petitions Prithivee and the rulers of space; he who seeks beauty, prays to the Gandhurvas; he who prays for a good wife, call on Ooronsee, a celestial courtezan; he who seeks honour, prays to Yagna; he who is anxious for storehouses full of wealth, calls on Prucheta; the seeker of wisdom, solicits the favor of Siva; he or she, who seeks love and happiness in the marriage state, addresses Doorga; he who wishes to destroy his enemy, supplicates Nyroothey, he who is anxious for strength of body, prays to Vayoova, he who prays to be preserved from obstruction in his affairs, calls on Coobera; he who prays for the merit of works, applies to the regent of verse; he who prays for pleasure in the enjoyment of earthly things, addresses Chandra; *he who desires freedom from worldly passions, he who asks for the completion of all his desires, he who prays for absorption, and the person free from all desire, worship Bramha.* Hence it appears that all the Hindoo Gods and Goddesses, except Bramha, are considered as bestowing only temporal favors, and *this God* has been abandoned, and left without either temples or scarcely an image—Thus the whole system excites in the minds of the worshippers only cupidity, and the love of riches, honor and pleasure; and this quite agrees, with what I have heard from sensible Bramins, *that few if any persons now attend the public festivals with a direct view to a future state.*

It is common for the Hindoos to speak of some of their gods as benevolent, and to treat others as malignant beings* Siva, as well as other gods, unite both these qualities: in one hand Siva holds a dreadful weapon, and with two others he blesses the worshipper, and invites him to approach. Not one of these images however, conveys the least idea of the moral attributes of God.

From this incredible number of the Gods composing the Hindoo Pantheon, as already observed, the Hindoos themselves cannot name more than about five hundred, I have in order to render this work useful and complete, at much labour peril and expense collected and taken sketches of all the principal idols in the southern and other parts of India, and arranged them in gradation agreeably to the Hindoo Shasters, each of which is accompanied with a descriptive notice, in compiling which I have extracted from the celebrated works of Ward on the Hindoo Religion which beside other matters contain the History and description of some of the most principal Hindoo Deities, the large deficiency is supplied from the original manuscripts in my possession, which I have collected with much trouble and at great cost.

Beside the principal Deities, viz. Siva, Vishnoo, Bramha, Ganesha, and Soobramaniah, the Hindoos have divided Prithivee (the Earth which is a form of Bhagavatee, and may be called the Indian Ceres) into ten parts, and assigned a Deity to each: these are, Indra, Ugnee, Nyroothey, Varoona, Vayoova, Coobara, Yeesawniah, Bramha, and Ananta—*the ten Guardians of the World.* Then follow the gods of the heavenly bodies, which are nine in number, and collectively called *Navagragum* viz. Sooriah,(1) Chandra,(2) Ungaraka,(3) Bootha,(4) Broopasputy,(5) Sookra,(6) Saney,(7) Ranhoo,(8) and Kathoo.(9) It is a remarkable fact, that almost all heathen nations have fallen into the worship of the heavenly bodies. Perhaps the evident influence which the sun and moon have over the seasons, and the vegetable world might, in the primeval ages lead men to make them objects of worship; after the introduction of judicial Astronomy, this species of Idolatry becomes less surprising. Whatever may be the antiquity of the Vedas, it is very plain, that the worship of the sun, moon and other plants, is there inculcated; many of the forms of praise and petition in those books, are addressed to the worship of all the planets in one service, and of different planets on separate occasions, has place among the Hindoos. Then in succession follow the gods and goddesses enumerated in the Prospectus of this work herewith annexed. It is strongly and evidently impressed in my mind, and in fact my daily experience induces me to say that the Hindoos, generally speaking, do not know, nor can they enumerate their gods and goddesses, nor are they perfectly acquainted with their origin, history and attributes, except the learned among their tribes. Their religion is not one of propagation by reason of the Bramins not expounding to the inferior Castes, the sacred creeds of their religion, doing and teaching so far only as may bring in a revenue for their support.

This work in English dress embellished with five hundred plates may serve in some measure to impart knowledge to the Hindoos themselves, as they almost in general understand the language tolerably well, and the work itself will not be so scarce, or shut up against them, as almost all their religious books are, and these pages may meet their superstitious curiosity and satisfy them that it is according to their Shastras and it may bring them to a sober reflection, and peradventure they may come to a conclusion that these are incredible stories cunningly devised by the Bramins from time immemorial, in order to involve them in priestcraft under which heavy burden they have laboured for many centuries up to the present time, and when they do read these pages, may they be enabled to discover the gross and unprofitable jargon and idle stories of their innumerable gods and goddesses, images,—which can by no means save their souls. Let them remember that "a knowledge

* Hindoo women, and the lower orders, regard Pauchanana, Dukshina, raya, Manasa, Sheetala, Shushtee, &c. as malignant demons and worship them thro' fear, still praying to them for protection. The superior deities though arrayed with attributes of terror, are considered as using their powers only in favor of the worshippers.

(1) Sun
(2) Moon
(3) Mars
(4) Mercury
(5) Jupiter
(6) Venus
(7) Saturn
(8) Ascending Node
(9) Descending Node

of a disease is half its cure." For though superstition may at a distance seem gorgeous, something attractive to the eye but they will find when closely inspected she presents features of the most disgusting deformity. Her mein is ghastly, her aspect savage, her air ferocious; her voice appalling; and her shout harrows up the soul with pangs so thrilling, that her companion, *death alone* can equal them. "For the tender mercies of the wicked are cruel"—and may thereby come to a honest and conscientious resolution of forsaking gross idolatry, and seek for those fields where the hidden treasures of true religion may be found.

My readers will observe that some, or most of the figures of gods and animals represented in this work are defective in shape, and consequently unnatural, this fault cannot be attributed to me, by reason of the idols of wood, stone, &c. &c. made and worshipped throughout India, from which these sketches were taken, being in themselves defective, and it would be any thing but an original, had I designed them in their proper shapes and attitudes agreeably to nature,—I have therefore, strictly kept to the originals in my possession, and allowed them to be seen in the style and fashion of the Hindoo artificers or makers of these scandalous and hideous images,—my main object being to illustrate aud exhibit to the public in one compact view, the horrid and heart-rending idolatry, with which our unenlightened fellow creatures of British India and fellow travellers to the tribunal of the triune God—are enslaved, and my warmest prayers shall ever be, that the giver of sight to the blind, may in his great mercy collect these lost sheep into his fold, that they, even they, each one may cry "Bless me, even me, Oh my father!" and may they be blessed indeed, by turning themselves from dumb idols to serve the only true and living God, "who hath made man upright, but they have sought many vanities."

It is unnecessary for me to add that I have entered upon this large, intricate, expensive and responsible work, only in dependence upon a liberal public, whose bounty I crave toward the completion of the undertaking. I aspire not after gain, but only rely on their proffered kindness, and will feel well remunerated, were I enabled to meet the expenses of the same, without a pecuniary loss on my side,—they may judge from each number of the work, how far it would remunerate me, from its exceeding cheapness, considering the number of laboriously colored plates in each, with the cost of materials, and the expences attendant in procuring the original material, and that with much trouble, and danger, judging from the spirit of the times at Madras—and I firmly believe, that my friends and a liberal public will encourage me with "Go forward"—remembering the work is intended to expose idolatry (which now has its strong hold in India and the deluded natives in it) as minutely as possible, which may under God's blessing advance the cause of Christianity,—and may it please our Great Creator, that when the superstitious Hindoos shall look over this work, and see the vast absurdity and horrors that stand unveiled to the public it may lead them to renounce (as many have done) their superstitious vanities, and be the means of turning to the living God. May they see eternal truth lightening up is own proclamation, and causing it to be heard amid the errors and delusions of a thoughtless world.

These volumes when in the hands of those who may feel an interest, in the conversion of the Hindoos, around them, may in some measure assist them, to know the length and breadth and depth of Idolatry, and cause them to lift their hearts and seek for a glimpse of those joyful news, when the grim Moluck of Hindoostan with all his priests, and worshippers, and every other idol, delusive and malignant, shall be vanquished by the still calm voice of truth:—when it may be the duty of those who witness the passing of the whirlwind, and after the whirlwind an earthquake, and after the earthquake a fire—to go out and fulfill the commands of that Power which reserve times and seasons in its own hand; and which is at no loss for means or persons to accomplish its purposes.

Happy ought we be and grateful to a righteous God—on receiving the heart rejoicing news that the connection of our Christian Government with the horrid Idolatry of India is dissolved—now may we go forward with clean hands and say that we are no longer joint partakers in the gains and revenue of Idolatry—now may we proclaim our common cause of christianity—and labour toward the conversion of our fellow creatures who sit in darkness and shadow of death—and may we exhibit to them the blessedness of the religion of our Great Creator—who will aid us, and not forsake in the hour of need for his righteousness sake.

THE AUTHOR.

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LAKSHMEE   SARASWATEE.

VISHNOO

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CHAPTER I.

OF THE HINDOO GODS.

THE *Deities in the Hindoo Pantheon amount to* 330,000,000. *Yet all these Gods and Goddesses may be resolved into the three principal ones, Vishnoo, Siva, and Brahma ; the elements ; and the three females Doorga, Lukshmee and Suruswutee. The following pages will contain accounts of all those at present worshipped by the Hindoos, particularly in the provinces of India under the English government.*

VISHNOO.

(Plate No. 1.)

This god is represented in the form of a black man, with four arms, in one of which he holds a club, in another a shell, in the third a chukru,* and in the fourth a water-lily. He rides on Gurooru, an animal half-bird and half-man, and wears yellow garments.

The Hindoo shastrus give accounts of ten appearances or incarnations of Vishnoo,† in the character of the Preserver, nine of which are said to be past.

The first is called the Mutsyu incarnation. Bruhmu,‡ the one God, when he resolves to re-create the universe after a periodical destruction, first gives birth to Bruhma, Vishnoo, and Siva, to preside over the work of creation, preservation, and destruction. After a periodical dissolution of the universe, the four vedas remained in the waters. In order to enter upon the work of creation, it was necessary to obtain these books, for the instruction of Bruhma. Vishnoo was therefore appointed to bring up the vedas from the deep ; who, taking the form of a fish (some say one kind and some another), descended into the waters, and brought up these sacred books.

In the Kuchyupu incarnation Vishnoo assumed the form of a tortoise, and took the newly created earth upon his back, to render it stable. The Hindoos believe that to this hour the earth is supported on the back of this tortoise.

The Vurahu incarnation happened at one of the periodical destructions of the world, when the earth sunk into the waters. Vishnoo, the preserver, appearing in the form of a boar, (vurahu) descended into the waters, and, with his tusks, drew up the earth. What contemptible ideas on such a subject ! The earth with all its mountains, &c. &c. made fast on the back of a turtle, or drawn up from the deep by the tusks of a hog !

The fourth incarnation is called Nuru-singhu.|| Among other descendants of Dukshu, (the first man that Bruhma created,) was Kushyupu, a moonee, and his four wives, Ditee, Uditee, Vinuta, and Kudroo. From Ditee, sprang the giants ; from Uditee, the gods ; from Vinuta, Gurooru ; and from Kudroo, the hydras. The giants possessed amazing strength, and amongst them two arose of terrific powers, named Hirunyakshu and Hirunyu-kushipoo, both of whom performed religious austerities many thousand years to obtained immortality. Bruhma at length gave them a blessing apparently equivalent to that which they desired. He promised, that no common being should destroy them ; that they should not die either in the day or in the night, in earth or in heaven, by fire, by water, or by the sword. After this these giants conquered all the kingdoms of the earth, and even dethroned Indru, the king of heaven. Indru, collecting all the gods, went to Bruhma, and intreated him to provide some way of deliverance, as the universe which he had created was destroyed. Bruhma asked the gods, how he could destroy those who had obtained his blessing ? and advised them to go to Vishnoo. They obeyed, and informed this god of the miseries brought upon the universe by these giants whom Bruhma had blessed. Narayuna promised to destroy them, which he did in the following manner : Hirunyu-kushipoo's son Prulhadu was constantly absent from home performing religious austerities, at which his father became angry, and, tying a stone to his body, threw him into the water ; but Vishnoo descended, and liberated him. His father next threw him under the feet of an elephant, but the elephant took him up and put him on its back. He then built a house of sealing wax, put his son into it, and set it on fire ; the wax melted, and fell upon Prulhadu, but he received no injury. The father next gave him poison, but without effect. At length, wearied of trying to kill him, he said, 'Where does your 'preserver Vishnoo dwell? He is every where,,' says 'Prulhadu. 'Is he then in this pillar?' 'Yes,' said 'the son. 'Then' said Hirunyu-kushipoo, 'I will kill him,' and gave the pillar a blow with his stick—when Vishnoo, in the form of half-lion half man, burst from the pillar ; laid hold of Hirunyu-kishipoo by the thighs with his teeth, and tore him up the middle. This was in the evening, so that it was neither in the day nor in the night. It was done under the droppings of the thatch, about which the Hindoos have a proverb, that this place is out of the earth. He was not killed by a man, but by a being half-man half-lion. So that the promise of Bruhma to him was not broken. Vishnoo next destroyed Hirunyakshu. After the death of his father, Prulhadu began to worship Vishnoo under the form which he had assumed, and with tears enquired into the future fate of his father. Vishnoo assured him, that as he had died by his hands, he would surely ascend to heaven.

* An iron instrument of destruction like a wheel.

† This god is represented in various ways.

‡ The reader will please to keep in mind that Bruhmu means the one God and that Bruhma means the idol of that name.

|| From Nuru, a man ; and singhu, a lion.

Vishnoo was so pleased with the praises which Prulhadu bestowed on him, that he began to dance, hanging the entrails of Hirunyu-kushipoo round his neck. By Vishnoo's dancing, the earth began to move out of its place, so that Bruhma and all the gods were frightened, but durst not go near him. However, at the entreaties of Prulhadu, Vishnoo gave over dancing; the earth became fixed, and Vishnoo gave Prulhadu this promise, that by his hands none of his race should die.

The fifth is the Vamunu incarnation. Prulhadu's grandson Bulee followed the steps of his great-grand-father, and committed every kind of violence. In contempt of the gods, he made offerings in his own name. He performed the ushwumedhu sacrifice one hundred times, by which he was entitled to become the king of the gods; but as the time of the then reigning Indru was not expired, the latter applied for relief to Vishnoo, who promised to destroy this giant: to acomplish which he caused himself to be born of Uditee, the wife of Kushyupu, the moonee. Being exceedingly small in his person, he obtained the name of Vamunu, i. e. the dwarf. At a certain period king Bulee was making a great sacrifice, and Vamunu's parents being very poor, sent him to ask a gift of the king. It is customary, at a festival, to present gifts to bramins. Vamunu was so small, that in his journey to the place of sacrifice when he got to the side of a hole made by a cow's foot, and which was filled with water, he thought it was a river, and entreated another bramin to help him over it. On his arrival, he went to ask a gift of Bulee. The king was so pleased with him, on account of his diminutive form, that he promised to give him whatever he should ask. He petitioned only for as much land as he could measure by three steps. Bulee pressed him to ask for more, intimating that such a quantity was nothing; but Vamunu persisted, and the king ordered his priest to read the usual formulas in making such a present. The priest warned the king, declaring he would repent of making this gift, for the little bramin was no other than Vishnoo himself, who would deprive him of all he had. The king, however, was determined to fulfil his promise, and the grant was made. Vamunu then placed one foot on Indru's heaven, and the other on the earth, when, lo! a third leg suddenly projected from his belly, and he asked for a place upon which he might rest his third foot. Bulee having nothing left, and being unable to fulfil his promise, was full of anxiety. His wife having heard what was going forward, came to the spot, and, seeing the king's perplexity, advised him to give his head for Vamunu to set his foot upon. He did so; but Vamunu then asked for what is called dukshinu, a small present which accompanies a gift, and without which the gift itself produces no fruit to the giver. Bulee knew not what to do for dukshinu: his all was gone. His wife advised him to give his life to Vamunu as dukshinu. He did this also, but the latter told him, that as he had promised Prulhadu not to destroy any of his race, he would not take his life. He therefore gave him his choice, either of ascending to heaven, taking with him five ignorant persons, or of descending to patalu, the world of the hydras, with five wise men.* Bulee chose the latter, but said, that as he had done much mischief on earth, he was afraid of going to patulu, lest he should there be punished for his crimes. Vamunu told him not to fear, as he would, in the form of Vishnoo, become his protector. At the close, this god having restored every thing on earth to a state of order and prosperity, returned to heaven.

The sixth is the Purushoo-ramu incarnation. Purushoo is the name of an instrument of war. The occasion of this appearance of Vishnoo is thus related: The kshutriyus, from the king to the lowest person of this cast, were become very corrupt. Every one did as he pleased; the king was without authority; all order was destroyed, and the earth was in the greatest confusion. In these circumstances the goddess Prit'hivee† went to Vishnoo, and prayed for relief. Her petition was heard, and one part of Vishnoo was incarnate, as the son of Jumudugnee, a descendant of Bhrigoo the sage. After twenty-one different defeats the kshutriyus were exterminated by Purushoo-ramu; but after a lapse of years they again became numerous: Urjoonu, a kshutriyu king with a thousand arms, overcame the greatest monarchs, and made dreadful havock in the world: he beat Ravunu, and tied him to the heels of a horse; but Bruhma delivered him, and reconciled them again. One evening, in the rainy season, Urjoonu being in the forest, took refuge in the hut of Jumudugnee, the learned ascetic. He had with him 90.0000 people; yet Jumudugnee entertained them all. Urjoonu, astonished, enquired of his people, how the sage, living in the forest, was able to entertain so many people? They could not tell; they saw nothing except a cow which Bruhma had given him; but it was by her means perhaps that he was able to entertain so many guests: its name was Kamu-dhenoo.‡ In fact, when Urjoonu was to be entertained at the sage's house, this cow in a miraculous manner gave him all kinds of food, clothes, &c. The king on his departure asked for the cow, but the sage refused it to him, though he offered for it his whole kingdom. At length, Urjoonu made war on Jumudugnee; and though the cow gave an army to her master, he was unable to cope with Urjoonu, who destroyed both him and his army. After the victory, however, Urjoonu, could not find the cow, but went home disappointed. Purushoo-ramu hearing of the defeat and death of his father

* It is a proverb among the Hindoos, that there is no pleasure in the company of the ignorant in any place or circumstances, and that a bad place, in the company of the wise, is better than a good one in that of the ignorant.

† The earth personified.

‡ That is, the cow which yields every thing desired.

Jumudugnee, went to complain to Siva, on the mountain Koilasu, but could not get access to him till he had knocked down the gods Guneshu and Kartiku, Siva's door-keepers. Siva gave Purushoo-ramu the instrument purushoo, and promised him the victory. On his return Purushoo-ramu met his mother, who was about to throw herself on the funeral pile of her husband. After attending upon this ceremony, Purushoo-ramu went to the residence of Urjoonu and killed him.*

These six incarnations are said to have taken place in the sutyu-yoogu.† There are no images respecting them made for worship.

The seventh incarnatiou is that of Ramu to destroy the giant Ravunu ;—The eighth incarnation is that of Bulu-ramu, to destroy Prulumbu and other giants. This latter incarnation is said to have taken place in the dwapuru-yoogu.—The ninth is the Booddhu incarnation, in which Vishnoo appeared as Booddhu, to destroy the power of the giants. In order to effect this, Booddhu produced among mankind by his preaching, &c. a disposition to universal scepticism ; that having no longer any faith in the gods, the giants might cease to apply to them for those powers by which they had become such dreadful scourges to mankind. In this appearance the object of Vishnoo, the preserver, was accomplished by art, without the necessity of war : though the dreadful alternative to which he was driven to accomplish his object, that of plunging mankind into a state of universal scepticism, affords another proof how wretchedly the world would be governed if every thing depended on the wisdom of man. The tenth incarnation is still expected, under the name of the Kulkee Uvutaru.

The appearance of Vishnoo when he took the name of Krishna to destroy the giant Kungsha, is called the descent of Vishnoo himself, and not an incarnation of this god. There are, however, beside the preceding ten incarnations, and this of Krishna, many others mentioned in the pooranus, all having their source in Vishnoo.—The Shree-bhaguvutu contains accounts of the following: Soo-yugnu created certain gods, and removed distress from the three worlds ;—Kupilu taught his mother the knowledge of Bruhma, by which she obtained absorption ; —Duttatreyu delivered all his disciples, by means of the ceremony called yogu, from future birth, and obtained for them absorption ;—Koormaru declared the events that had happened in a former age ; that is, previous to the dissolution of things which preceded his incarnation ; Nuru-Narayuuu was such a perfect ascetic that the courtezans sent by the gods to allure him from his religious austerities were unsuccessful ; Vishnoo himself created a female on purpose to divert him from his devotions, but her attempts were equally abortive ;—Prit'hoo opened the bowels of the earth, and brought forth its treasures ; Rishuvu was an incomparable yogee, who was worshipped by the purum-hungsis and other ascetics ;—Huyugreevu who was so great a saint, that the words of the veda were uttered every time he breathed ;—Huree delivered his disciples from all their enemies whether among men or the inferior animals ;—Hungsu taught his disciples the mysteries of yogu, and obtained absorption himself while performing the ceremonies of a yogee ;—Munoo's fame filled the three worlds, and ascended even as far as Sutyu-loku ;—Dhunwunturee delivered all diseased persons from their disorders on their mere remembrance of his name, and gave the water of immortality to the gods ;—Vyasu arranged the vedas, was the author of the pooranus, &c.—Vibhoo was the spiritual guide of 80,000 disciples, whom he taught the knowledge of Bruhma, and the ceremonies of yogu ; Sutyuseun cleared the earth of hypocrites aud wicked persons ;—Voikoont'hu created the heaven of Vishnoo known by this name, and performed other wonders ;—Ujitu instructed the gods to churn the sea to obtain the water of immortality, and did other things which distinguished him as an incarnation. Mohunee was incarnate to prevent the giants from obtaining the water of immortality at the churning of the sea ;—Narudu revealed the work called Voishnuvu Tuntru.—The following incarnations are expected : Sarvubhoumu to dethrone the present Indru, and instate Bulee in his stead ;—Vishwuksenu as the friend of Shumbhoo, when he becomes the king of heaven ;—Dhurmu-setoo to nourish the three worlds ;—Soodhama to assist Roodru-savurnee, the twelfth of the fourteen munoos ;—Yogeshwuru to place Divus-putee on the throne of Indru ;—Vrihudbanoo to make known many new religious ceremonies.—The reader, however, is not to suppose that there are no other incarnations mentioned in these marvellous books. Every hero. and every saint, is complimented by these writers as an incarnate deity.

We have not discovered any proof in the Hindoo writings, or in conversation with learned natives, that these incarnate persons are personifications of any of the divine attributes ; or that these stories have any other than a literal meaning. No doubt they were written as fables, which the ignorance of modern Hindoos has converted into facts ; or, many of them may relate to common events here magnified into miracles.

Stone images of Vishnoo are made for sale, and worshipped in the houses of those who have chosen him for their guardian deity. There are no public festivals in honour of this god, yet he is worshipped at the offering of a burnt sacrifice ; in the form of meditation used daily by the bramins ; at the times when 'the five gods' are worshipped, and also at the commencement of each shraddhu.

* This story is told variously in the pooranus : according to the Ramayunu, Vushis'thu was the owner of this cow, and Vishwumitru the person who fought with the moonee to obtain it.

† These ravages of tyranny, and bloody contests, form a sad specimen of the happiness of the Hindoo sutyu coogu, could we believe that there ever had been such a period.

No bloody sacrifices are offered to Vishnoo. The offerings presented to him consist of fruit, flowers, water, clarified butter, sweetmeats, cloth, ornaments, &c.

Many choose Vishnoo for their guardian deity. These persons are called Voishnuvus. The distinctive mark of this sect of Hindoos, consists of two lines, rather oval, drawn the whole length of the nose, and carried forward in two straight lines across the forehead. This mark is common to the worshippers of all the different forms of Vishnoo. It is generally made with the clay of the Ganges; sometimes with powder of sandal wood.

Vishnoo has a thousand names,* among which are the following:—Vishnoo; that is, the being into whom, at the destruction of the world, all is absorbed.—Naraynnu, or, he who dwelt in the waters,† and he who dwells in the minds of the devout.—Voikoont'hu, or, the destroyer of sorrow.—Vishturu-shruva, or, he who, in the form of Viratu, is all eye, all ear, &c.—Rhisheekeshu, viz. the god of all the members, and of light.—Keshuvu, or, he who gave being to himself, to Brahma and Siva; or, he who has excellent hair.—Madhuvu, or, the husband of Lukshmee.—Mudhoo-soodhunu, the destroyer of Mudhoo, a giant.—Swumbhoo, or, the self-existent.—Doityaree, or, the enemy of the giants.—Poondureekakshu, or, he whose eyes are like the white lotus.—Govindoo, or, the raiser of the earth.—Pitamvuru, or, he who wears yellow garments.—Uchyootu, or, the undecayable.—Sharungee, or, he who possesses the horn bow.—Vishwukshenu, or, he whose soldiers fill all quarters of the world.—Junarddunu, or, he who afflicts the wicked, and, he of whom emancipation is sought.—Pudmu-nabhu, or, he whose navel is like the water-lily.—Vishwumvuru, or, the protector of the world.—Koitubhujit, or, he who overcame the giant Koitubhu.

Vishnoo has two wives,‡ Lukshmee, the goddess of prosperity, and Suruswutee, the goddess of learning. The former was produced at the churning of the sea. Suruswutee is the daughter of Bruhma.

The following description of the heaven of Vishnoo is taken from the Muhabharutu. This heaven, called Voikoont'hu,‖ is entirely of gold, and is eighty-thousand miles in circumference. All its edifices are composed of jewels. The pillars of this heaven, and all the ornaments of the buildings, are of precious stones. The chrystal waters of the Ganges fall from the higher heavens on the head of Droovu, and from thence into the bunches of hair on the heads of seven rishees in this heaven, and from thence they fall and form a river in Voikoont'hu. Here are also—fine pools of water, containing blue, red and white water-lilies, the flowers of some of which contain one hundred petals, and others a thousand; gardens of nymphœas, &c. On a seat as glorious as the meridian sun, sitting on water-lilies, is Vishnoo, and on his right hand the goddess Lukshmee. From the body of Lukshmee the fragrance of the lotus extends 800 miles. This goddess shines like a continued blaze of lightning. The devurshees, rajurshees, and supturshees constantly celebrate the praises of Vishnoo and Lukshmee, and meditate on their divine forms. The brumhurshees chant the vedus. The glorified voishnuvus approach Vishnoo, and constantly serve him. The gods§ are also frequently employed in celebrating the praises of Vishnoo; and Gurooru, the bird-god, is the door-keeper.

SIVA.

(Plate No. 2.)

Siva, the destroyer, has the second place among the Hindoo deities, though in general, in allusion to their offices, these three gods are classed thus: Brahma, Vishnoo, Siva.

This god is represented in various ways. In the form of meditation used daily by the bramins he is described as a silver-coloured man, with five faces; an additional eye** and a half-moon graces each forehead; †† he has four arms; in one hand he holds a purushoo; in the second a deer; with the third he is bestowing a blessing, and with the fourth he forbids fear; he sits on a lotus,‡‡ and wears a tyger-skin garment.

At other times Siva is represented with one head, three eyes, and two arms, riding on a bull, covered with ashes, naked, his eyes inflamed with intoxicating herbs,‖‖ having in one hand a horn, and in the other a drum.

Another image of Siva is the lingu, a smooth black stone almost in the form of a sugar-loaf, with a projection at the base like the mouth of a spoon.

There are several stories in the pooranus respecting the

* The meaning of the principal names of some of the gods is to be found in the comment upon the Umuru-koshu by Bhurutu-mulliku.

Jupiter had so many names, they could scarcely be numbered; some of them derived from the places where he lived and was worshipped, and others from the actions he performed.

† At the time of a pruluyu, when every thing is reduced to the element of water, Vishnoo sits on the snake Ununtu which has 1000 heads.

‡ One of the Hindoo poets, in answer to the question, Why has Vishnoo assumed a wooden shape? (alluding to the image of Jugunat'hu) says, The troubles in his family have turned Vishnoo into wood: in the first place, he has two wives, one of whom (the goddess of learning) is constantly talking, and the other (the goddess of prosperity) never remains in one place: to increase his troubles, he sits on a snake; his dwelling is in the water, and he rides on a bird. All the Hindoos acknowledge that it is a great misfortune for a man to have two wives; especially if both live in one house.

‖ The work called Kurmu-Vipaku says, that the heavens of Vishnoo, Brahma, and Siva are upon three peaks of the mountain Soomeroo; and that at the bottom of these peaks are the heavens of twenty-one other gods.

§ These gods are supposed to be visitors at Vishnoo's.

** One of the names of Siva is Trilochunu, viz. the three-eyed. One of the names of Jupiter was Trioculus, (Triophthalmos) given him by the Greeks, because he had three eyes. An image of this kind was set up in Troy, which, beside the usual two eyes, had a third in the forehead.

†† At the churning of the sea, Siva obtained the moon for his share, and fixed it, with all its glory, in his forehead.

‡‡ It appears that this plant was formerly venerated by the Egyptians as much as it is now by the Hindoos. The sacred images of the Tartars, Japanese, and other nations are also frequently represented as placed upon it.

‖‖ Bacchus, who appears to bear a pretty strong resemblance to Siva, is said to have wandered about naked, or to have had no other covering than a tyger's skin, which is the common garment of Siva, and of his followers, the sunyasees. The bloated image of Siva corresponds with that of Bacchus, and though the Indian god did not intoxicate himself with wine, yet his image is evidently that of a drunkard. Siva perpetually smoked intoxicating herbs.

No 2.



SHEVA

[illegible] E. A. Rodrigues

[illegible]

origin of the lingu worship, but they appear too gross, even when refined as much as possible, to meet the public eye. It is true we have omitted them with some reluctance, because we wish that the apologists for idolatry should be left without excuse, and that the sincere christian should know what those who wish to rob him of the Christian Religion mean to leave in its stead.

From these abominable stories, temples innumerable have arisen in India, and a Siva Lingu placed in each of them, and WORSHIPPED AS A GOD!! These temples, indeed, in Bengal and many parts of Hindoostan, are far more numerous than those dedicated to any other idol; and the number of the daily worshippers of this scandalous image, (even among the Hindoo women), who make the image with the clay of the Ganges every morning and evening, is beyond comparison far greater than the worshippers of all the other gods put together.

The account of the origin of the phalli of the Greeks bears a strong and unaccountable resemblance to some parts of the pouranic accounts of the lingu: Bacchus was angry with the Athenians, because they despised his solemnities, when they were first brought by Pegasus out of Bœtia into Attica, for which he afflicted them with a grievous disease that could have no cure till by the advice of the oracles they paid due reverence to the god, and erected phalli to his honour; whence the feasts and sacrifices called Phallica were yearly celebrated among the Athenians.—The story of Priapus is too indecent, and too well known, to need recital. Should the reader wish for farther information on this subject, he is referred to an extract from Diodorus Siculus, as given in the Reverend Mr. Maurice's second volume of Indian Antiquities. The perusal of this extract may help further to convin ce the reader that the old idolatry, and that of the present race of Hindoos, at least in their abominable nature, and in some of their prominent features,—are ONE.

Beside the clay image of the lingu, there are two kinds of black stone lingus: these are set up in the Hindoo temples.* The first is called swuyumbhoo, (the self-existent), or unadee,† that which has no beginning. The second they call vanu-lingu, because Vanu, a king, first instituted the worship of this image. These stones are brought from the neighbourhood of the river Gundhukee, which falls into the Ganges near Patna. The images are made by Hindoo and Musulman stone-cutters.

There is another form in which Siva is worshipped, called Muha-kalu. This is the image of a smoke-coloured boy with three eyes, clothed in red garments. His hair stands erect; his teeth are very large; he wears a necklace of human skulls, and a large turban of his own hair; in one hand he holds a stick, and in the other the foot of a bedstead; he has a large belly, and makes a very terrific appearance. Siva is called Muha-kalu, because he destroys all; by which the Hindoos mean, that all is absorbed in him at last, in order to be reproduced.‡

Images of this form of Siva are not made in Bengal, but a pan of water, or an unadee-lingu, is substituted, before which bloody sacrifices are offered, and other ceremonies performed, in the month Choitru, at the new moon. Only a few persons perform this worship. Except before this image, bloody sacrifices are never offered to Siva, who is himself called a voishnuvu, *i.e.* a worshipper of Vishnoo, before whose image no animals are slain, and whose disciples profess never to eat animal food.

Under different names other images of Siva are described in the shastrus, but none of these images are made at present, nor is any public worship offered to them.

Those who receive the name of Siva from their spiritual guides, are called Soivyus. The mark on the forehead which these persons wear, is composed of three curved lines like a half-moon, to which is added a round dot on the nose. It is made either with the clay of the Ganges, or with sandal-wood, or the ashes of cow-dung.

Worship is performed daily at the temples of the Lingu; when offerings of various kinds are presented to this image. If the temple belong to a *soodra*, a bramin is employed, who receives a small annual gratuity, and the daily offerings.‖ These ceremonies occupy a few minutes, or half an hour, at the pleasure of the worshipper. Many persons living in Bengal employ bramins at Benares to perform the worship of the lingu in temples which they have built there.

Every year, in the month Phalgoonu, the Hindoos make the image of Siva, and worship it for one day, throwing the image the next day into the water. This worship is performed in the night, and is accompanied with singing, dancing, music, feasting, &c. The image worshipped is either that of Siva with five faces, or that with one face. In the month Maghu also a festival in honour of Siva is held for one day, when the image of this god sitting on a bull, with Parvutee on his knee, is worshipped. This form of Siva is called Huru-Gouree.§

In the month Choitru an abominable festival in honour of this god is celebrated; when many Hindoos assuming the name of sunyasees, inflict on themselves the greatest cruelties. Some of the chief sunyasees purify themselves for a month previously to these ceremonies, by going to some celebrated temple or image of Siva, and there eating only

* It is remarkable, that a stone image, consecrated to Venus, bore a strong resemblance to the lingu. Of this stone it is said, that it was "from the top to the bottom of an orbicular figure, a little broad beneath; the circumference was small, and sharpening toward the top like a sugar-loaf. The reason unknown."

† At the time of a great drought, the Hindoos after performing its worship, throw very large quantities of water upon this unadee-lingu, in order to induce Siva to give them rain.

‡ Some say Saturn received his name because he was satisfied with the years he devoured. Saturn was also represented as devouring his children and vomiting them up again.

‖ The shastrus prohibit the bramins from receiving the offerings presented to Siva; the reason I have not discovered. The bramins, however, contrive to explain the words of the shastrus in such a manner, as to secure the greater part of the things presented to this idol.

§ Huru is the name of Siva, and Gouree that of Doorga.

once a day, abstaining from certain gratifications, repeating the name of Siva, dancing before his image, &c. Other sunyasees perform these preparatory ceremonies for fifteen and others for only ten days; during which time parties of men and boys dance in the streets, having their bodies covered with ashes, &c. and a long piece of false hair mixed with mud wrapped round the head like a turban. A large drum accompanies each party, making a horrid din.

On the first day of the festival, these sunyasses cast themselves from a bamboo stage with three resting places, the highest about twenty feet from the ground. From this height these persons cast themselves on iron spikes stuck in bags of straw. These spikes are laid in a reclining posture, and when the person falls they almost constantly fall down instead of entering his body. There are instances however of persons being killed, and others wounded, but they are very rare. A person at Kidurpooru, near Calcutta, cast himself on a knife used in cleaning fish, which entered his side, and was the cause of his death. He threw himself from the stage twice on the same day, the second time, (which was fatal) to gratify a prostitute with whom he lived.—In some villages, several of these stages are erected, and as many as two or three hundred people cast themselves on these spikes, in one day, in the presence of great crowds of people. The worshippers of Siva make a great boast of the power of their god in preserving his followers in circumstances of such danger.

The next day is spent in idleness, the sunyasees lying about Siva's temple, and wandering about like persons half drunk, or jaded with revelling. On the following day, a large fire is kindled opposite Siva's temple, and when the burnt wood has been formed into a great heap, one of the chief sunyasees, with a bunch of canes in his hand, flattens the heap a little, and walks over it with his feet bare. After him, the other sunyasees spread the fire about, walk across it, dance upon it, and then cast the embers into the air and at each other.

The next morning early the work of piercing the tongues and sides commences: In the year 1806, a party went to Kalee-ghatu, to witness these practices; at which place they arrived about five o'clock in the morning, and overtook numerous companies who were proceeding thither, having with them drums and other instruments of music, also spits, canes, and different articles to pierce their tongues and sides. Some with tinkling rings on their ancles were dancing and exhibiting indecent gestures as they passed along, while others rent the air with the sounds of their filthy songs. As they entered the village where the temple of this great goddess is situated, the crowds were so great that they could with difficulty get through and at last were completely blocked up. They then went amongst the crowd. But who can describe a scene like this?—Here, men of all ages, who intended to have their tongues pierced, or their sides bored, were buying garlands of flowers to hang round their necks, or tie round their heads—there, others were carrying their offerings to the goddess; above the heads of the crowd were seen nothing but the feathers belonging to the great drums, and the instruments of torture which each victim was carrying in his hand. These wretched slaves of superstition were distinguished from others by the quantity of oil rubbed on their bodies, and by streakes and dots of mud all over them; some of the chief men belonging to each company were covered with ashes, or dressed in a more fantastic manner, like the fool among mountebanks. For the sake of low sport, some were dressed as English women, and others had on a hat to excite the crowd to laugh at Europeans. As soon as they could force their way, they proceeded to the temple of Kalee, where the crowd, inflamed to madness, almost trampled upon one another, to obtain a sight of the idol. They went up to the doorway, when a bramin, who was one of the owners of the idol, addressed one of them in broken English: "Money—money—for black mother." He not much liking the looks of his black mother, declared he would give her nothing. From this spot they went into the temple-yard, where two or three blacksmiths had begun the work of piercing the tongues and boring the sides of these infatuated disciples of Siva. The first man seemed reluctant to hold out his tongue, but the blacksmith, rubbing it with something like flour, and having a piece of cloth betwixt his fingers, laid firm hold, dragged it out, and, placing his lancet under it in the middle, pierced it through, and let the fellow go. The next person whose tongue they saw cut, directed the blacksmith to cut it on a contrary side, as it had been already cut twice. This man seemed to go through the business of having his tongue slit with perfect *sang froid*. The company of natives were entirely unmoved, and the blacksmith, pocketing the trifling fee given by each for whom he did this favour, laughed at the sport. They could not help asking, whether they were not punishing these men for lying.—After seeing the operation performed on one or two more, they went to another group, where they were boring the sides. The first they saw undergoing this operation was a boy who might be twelve or thirteen years old, and who had been brought thither by his elder brother to submit to this cruelty. A thread rubbed with clarified butter was drawn through the skin on each side with a kind of lancet having an eye like a needle. He did not flinch, but hung by his hands over the shoulders of his brother. They asked a man who had just had his sides bored, why he did this? He said he had made a vow to Kalee at a time of dangerous illness, and was now performing this vow. A bye-stander added, it was an act of holiness or merit. Passing from this group, they saw a man dancing backwards and forwards with two canes run through his sides as thick as a man's little finger. In returning to Calcutta they saw many with things of different thickness thrust through their sides and tongues, and several with the pointed handles of iron shovels, containing fire, sticking

in their sides. Into this fire every now and then they threw Indian pitch, which for the moment blazed very high. They saw one man whose singular mode of self-torture struck, them much: his breast, arms, and other parts of his body, were entirely covered with pins, as thick as nails or packing needles. This is called vanu-phora.* The person had made a vow to Siva thus to pierce his body, praying the god to remove some evil from him.

Some sunyasees at this festival put swords through the holes in their tongues, others spears, others thick pieces of round iron, which they call arrows. Many, as a bravado, put other things through their tongues, as living snakes, bamboos, ramrods, &c. Others, to excite the attention of the crowd still more, procure images of houses, gods, temples, &c. and placing them on a single bamboo, hold them up in their hands, and put the bamboo through their tongues. In 1805, at Calcutta, a few base fellows made a bamboo stage, placed a prostitute upon it, and carried her through the streets, her paramour accompanying them, having one of her ankle ornaments in the slit of his tongue. A man put his finger through the tongue of another person, and they went along dancing and making indecent gestures together. Others put bamboos, ropes, canes, the stalk of a climbing plant, the long tube of the hooka, &c. through their sides, and rubbing these things with oil, while two persons go before and two behind to hold the ends of the things which have been passed through the sides, they dance backwards and forwards, making indecent gestures. These people pass through the streets with these marks of self-torture upon them, followed by crowds of idle people. They are paid by the towns or villages where these acts are performed, and a levy is made on the inhabitants to defray the expense. On the evening of this festival some sunaysees pierce the skin of their foreheads, and place a rod of iron in it as a socket, and on this rod fasten a lamp, which is kept burning all night. The persons bearing these lamps sit all night in or near Siva's temple, occasionally calling upon this god by different names. On the same evening, different parties of sunyasees hold conversations respecting Siva in verse.

On the following day, in the afternoon, the ceremony called Ghuruku,† or the swinging by hooks fastened in the back, is performed. The posts are erected in some open place in the town or suburbs. They are generally fifteen twenty, or twenty-five cubits high. In some places a kind of worship is paid at the foot of the tree to Siva, when two pigeons are let loose, or slain. In other parts, i. e. in the neighbourhood of Calcutta, the worship of Siva is performed at his temple, after which the crowd proceed to the swinging posts, and commence the horrid work of torture. The man who is to swing prostrates himself before the tree, and a person, with his dusty fingers, makes a mark where the hooks are to be put. Another person immediately gives him a smart slap on the back, and pinches up the skin hard with his thumb and fingers; while another trusts the hook through, taking hold of about an inch of the skin; the other hook is then in like manner put through the skin of the other side of the back, and the man gets up on his feet. As he is rising, some water is thrown in his face. He then mounts on a man's back, or is elevated in some other way, and the strings which are attached to the hooks in his back are tied to the rope at one end of the horizontal bamboo, and the rope at the other end is held by several men, who, drawing it down, raise up the end on which the man swings, and by their running round with the rope the machine is turned. In swinging, the man describes a circle of about thirty feet diameter. Some swing only a few minutes, others half an hour or more. We have heard of men who continued swinging for hours. In the southern parts of Bengal a piece of cloth is wrapped round the body underneath the hooks, lest the flesh should tear and the wretch fall and be dashed to pieces, but the whole weight of the body rests on the hooks. Some of these persons take the wooden pipe, and smoak while swinging, as though insensible of the least pain. Others take up fruit in their hands, and either eat it or throw it among the crowd. We have heard of a person having a monkey's collar run into his hinder parts,‡ in which state the man and the monkey whirled round together. On one occasion, in the north of Bengal, a man took a large piece of wood in his mouth, and swung for a considerable time without any cloth round his body to preserve him should the flesh of his back tear. On some occasions these sunyasees have hooks run through their thighs as well as backs. About the year 1800 five *women* swung in this manner, with hooks through their backs and thighs, at Kidupooru near Calcutta. It is not very uncommon for the flesh to tear, and the person to fall: instances are related of such persons perishing on the spot. Some years ago a man fell from the post at Kidurpooru, while whirling round with great rapidity; and, falling on a poor woman who was selling parched rice, killed her on the spot: the man died the next day. At a village near Bujbuj, some years since, the swing fell, and broke a man's leg. The man who was upon it, as soon as he was loosed ran to another tree, was drawn up, and whirled round again, as though nothing had happened. We have heard of one man's swinging three times in one day on different trees; and a bramin assured us, that he had seen four men swing on one tree; while swinging, this tree was carried round the field by the crowd.

On the day of swinging, in some places, a sunyasee is laid before the temple of Siva as dead, and is afterwards carried to the place where they burn the dead. Here they read many incantations and perform certain ceremonies,

* Piercing with arrows.

† Commonly called Cheddal.

‡ At Kidurpooru.

after which the (supposed) dead sunyasee arises, when they dance around him, proclaiming the name of Siva.

The next morning the sunyasees go to Siva's temple, and perform worship to him, when they take off the poita which they had worn during the festival. On this day, they beg, or take from their houses, a quantity of rice, and other things, which they make into a kind of frumenty, in the place where they burn the dead. These things they offer, with some burnt fish, to departed ghosts.

Each day of the festival the sunyasees worship the sun, pouring water, flowers, &c. on a clay image of the alligator, repeating muntrus.

These horrid ceremonies are said to derive their origin from a king named Vanu, whose history is related in the Muhabharutu. This work says, that Vanu, in the month Choitru, instituted these rites, and inflicted a number of the cruelties here detailed on his own body, viz. he mounted the swing, pierced his tongue and sides, danced on fire, threw himself on spikes, &c. At length he obtained an interview with Siva, who surrounded his palace with a wall of fire, and promised to appear whenever he should stand in need of his assistance. Those who perform these ceremonies at present, expect that Siva will bestow upon them some blessing either in this life or in the next.

Doorga is the wife of Siva. This goddess is known under other names, as Bhuguvutee, Sutee, Parvutee, &c. In one age Siva was married to Sutee, the daughter of king Dukshu, and another to the same goddess under the name of Parvutee, the daughter of the mountain Himaluyu; hence she is the mountain-goddess.

When Doorga was performing religious austerities to obtain Siva in marriage, the latter was so moved that he appeared to her, and enquired why she was thus employed? She was ashamed to assign the reason, but her attendants replied for her. He, in jest, reproved her, observing that people performed religious austerities to obtain something valuable; in the article of marriage they desired a person of a good family, but he (Siva) had neither father nor mother;—or a rich person, that he had not a garment to wear;—or a handsome person, but he had three eyes.

When Siva was about to be married to Parvutee, her mother and the neighbours treated the god in a very scurrillous manner: the neighbours cried out, "Ah! ah! ah! This image of gold, this most beautiful damsel, the greatest beauty in the three worlds, to be given in marriage to such a fellow—an old fellow with three eyes; without teeth; clothed in a tyger's skin; covered with ashes; incircled with snakes; wearing a necklace of human bones; with a human skull in his hand; with a filthy Juta (viz. a bunch of hair like a turban), twisted round his head; who chews intoxicating drugs; has inflamed eyes; rides naked on a bull, and wanders about like a madman. Ah! they have thrown this beautiful daughter into the river;"*—In this manner the neighbours exclaimed against the marriage, till Narudu, who had excited the disturbance, interfered, and the wedding was concluded.

A number of stories are related in some of the Hindoo books of an inferior order, respecting the quarrels of Siva and Parvutee, occasioned by the revels of the former, and the jealousy of the latter. These quarrels resemble those of Jupiter and Juno. Other stories are told of Siva's descending to the earth in the form of a mendicant, for the preservation of some one in distress; to perform religious austerities, &c.

Siva is said, in the pooranus, to have destroyed Kundurpu (Cupid) for interrupting him in his devotions, previous to his union with Doorga. We find, however, the god of love restored to existence, after a lapse of ages, under the name of Prudyoomnu, when he again obtained his wife Rutee. After his marriage with the mountain goddess, Siva on a certain occasion offended his father-in-law, king Dukshu, by refusing to bow to him as he entered the circle in which the king was sitting. To be revenged, Dukshu refused to invite Siva to a sacrifice which he was about to perform. Sutee, the king's daughter, however, was resolved to go, though uninvited and forbidden by her husband. On her arrival Dukshu poured a torrent of abuse on Siva, which affected Sutee so much that she died.† When Siva heard of the loss of his beloved wife, he created a monstrous giant, whom he commanded to go and destroy Dukshu, and put an end to his sacrifice. He speedily accomplished this work, by cutting off the head of the king, and dispersing all the guests. The gods, in compassion to Dukshu, placed on his decapitated body the head of a goat, and restored him to his family and kingdom.

This god has a thousand names, among which are the following: Siva, or, the benefactor. Muheshwuru, the great god.‡ Eeshwuru, the glorious god. Chundrushekuru, he whose forehead is adorned with a half-moon. Bhooteshu, he who is lord of the bhootus.|| Mriru, he who purifies. Mrityoonjuyu, he who conquers death. Krittivasa, he who wears a skin. Oogru, the furious.

* In allusion to the throwing of dead bodies into the river. This resembles the surprise said to have been excited by the marriage of Venus to the filthy and deformed Vulcan. Another very singular coincidence betwixt the European idolatry and that of the Hindoos is furnished by the story of Vulcan and Minerva and that respecting Siva and Mohinee as given in the Markundeyu pooranu; but which we have suppressed on account of its offensive nature.

† In reference to this mark of strong attachment, a Hindoo widow burning with her husband on the funeral pile is called Sutee.

‡ The pundits give proofs from the shastrus, in which Siva is acknowledged to be the greatest of the gods, or Muha-devu: from Muha, great, and, devu, god.

|| Bhootus are beings partly in human shape, though some of them have the faces of horses, others of camels, others of monkeys, &c. Some have the bodies of horses, and the faces of men. Some have one leg and some two. Some have only one ear, and others only one eye. Siva is attended by a number of these bhootus, as Bacchus had a body of guards consisting of drunken satyrs, demons, nymphs, &c.

Shree-kuntu, he whose throat is beautiful.* Kupalubhrit, he whose alms' dish is a skull.† Smuru-huru, the destroyer of the god of love. Tripoorantuku, he who destroyed Tripooru an usooru.. Gungadhuru, he who caught the goddess Gunga in his hair.‡ Vrishu-dwuju, he whose standard is a bull.|| Shoolee, he who wields the trident.§ St'hanoo, the everlasting, Shurvu, he who is every thing. Gireeshu, lord of the hills, he who dwells on the hills.

The following account of the heaven of Siva is translated from the work called Krityu-tutwu. This heaven, which is situated on mount Koilasu, and called Shivupooru, is ornamented with many kinds of gems and precious things, as pearls, coral, gold, silver, &c.....Here reside gods, danuvus,[1] gundurvus,[2] upsurus,[3] siddhus,[4] charunus,[5] brumhurshees,[6] devurshees,[7] and muhurshees;[8] also other sages, as Sunatunu, Sunutkoomaru, Sunundu, Ugustyu, Ungira, Poolustyu, Poolubu, Chitru, Angirusu, Goutumu, Bhrigoo, Purashuru, Bhurudwaju, Mrikundu, Markundeyu, Shoonushephu, Ushtavukru, Dhoumyu, Valmeekee, Vushisht'hu, Doorvasa, &c. These persons constantly perform the worship of Siva and Doorga, and the upsuras are continually employed in singing, dancing, and other festivities....The flowers of every season are always in bloom here: among which are, the yoothee,[9] jatee,[10] mullika,[11] malutee,[12] doru,[13] tuguru,[14] kuruveeru,[15] kulharu,[16] kurnikaru,[17] keshuru,[18] poonnagu,[19] drona,[20] gundhuraju;[21] shephalika,[22] chumpuku,[23] bhoomee-chumpuku,[24] nagu-keshuru,[25] moochukoondu,[26] kanchunu,[27] pioolee,[28] jhintee,[29] neelu-jhintee,[30] ruktu-jhintee,[31] khudumbu,[32] rujuneegundhu,[33] turku,[34] turooluta,[35] parijatu,[36] &c. &c. Cool, odoriferous and gentle winds always blow on these flowers, and diffuse their flagrance all over the mountain. The shade produced by the parijatu tree is very cooling. This mountain also produces the following trees and fruits: shala,[37] talu,[38] tumalu,[39] hintalu,[40] kurjooru,[41] amru,[42] jumveeru,[43] goovaku,[44] punusu,[45] shreephulu,[46] draksha,[47] ingoodee,[48] vutu,[49] ushwut'hu,[50] kupitt'hu[51], &c. A variety of birds are constantly singing here, and repeating the names of Doorga and Siva, viz. the kaku,[52] shooku,[53] paravutu,[54] tittiree,[55] chatuku,[56] chasu,[57] bhasu,[58] kokilu,[59] sarasu,[60] datyoohu,[61] chukruvaku,[62] &c. &c. The waters of the heavenly Ganges (Mundakinee) glide along in purling streams. The six seasons are uninterruptedly enjoyed on this mountain, viz. vusuntu (spring), greeshmu (summer), vursha (rainy), shurut (sultry), shishiru (dewy), and sheetu (cold). On a golden throne, adorned with jewels, sit Siva and Doorga, engaged in conversation.

The Shree-bhaguvutu contains another description of the heaven of Siva: Sixteen thousand miles from the earth, on mount Koilasu,* resides this god, in a palace of gold, adorned with jewels of all kinds. This palace is surrounded with forests, gardens, canals, trees laden with all kinds of fruit, flowers of every fragrance. The kulpu tree also grows here, from which a person may obtain every kind of food and all other things he may desire. In the centre of a roodrakshu† forest, under a tree, Siva frequently sits with his wife Parvutee. The fragrance of the parijatu flowers extend 200 miles in all directions; and all the seasons are here enjoyed at the same time. The winds blow softly filled with the most refreshing odours. At the extremities of this heaven northwards and southwards Siva has fixed two gates, one of

* After Siva, to preserve the earth from destruction, had drank the poison which arose out of the sea, when the gods churned it to obtain the water of immortality, he fell into a swoon, and appeared to be at the point of death. All the gods were exceedingly alarmed; the usoorus were filled with triumph, under the expectation that one of the gods, (even Siva himself) was about to expire. The gods addressed Doorga, who took Siva in her arms, and began to repeat certain incantations to destroy the effects of the poison: Siva revived. This was the first time incantations were used to destroy the power of poison. Though the poison did not destroy Siva, it left a blue mark on his throat; and hence one of his names is Neelu-kuntu, the blue-throated.

† This is Bruhma's skull. Siva in a quarrel cut off one of Bruhma's five heads, and made an alms' dish of it. Bruhma and other gods, in the character of mendicants, are represented with an earthen pot in the hand, which contains their food. This pot is called a kumundulоо.

‡ In Gunga's descent from heaven, Siva caught her in the bunch of hair tied at the back of his head.

|| Siva's conduct, on the day of his marriage with Parvutee puts us in mind of Priapus. The Indian god rode through Kamu-roopu on a bull, naked, with the bride on his knee.

§ Here Siva appears with Neptune's scepter, though we cannot find that he resembles the watery god in any thing else.

1 A particular kind of giants.
2 The heavenly choiristers.
3 Dancers and courtezans.
4, 5 Gods who act as servants to some of the other gods.
6 Sacred sages.
7 Divine sages.
8 Great sages.
9 Jasminum auriculatum,
10 J. grandiflorum.
11 J. zambac.
12 Gærtnera racemosa.
13 Unknown.
14 Tabernæmontana coronaria.
15 Nerium odorum.
16 Nymphæa cyanea.
17 Pterospermum acerifolium.
18 Mimusups elengi.
19 Rottlera tinctoria.
20 Phlomis zeylanica.
21 Gardenia florida.
22 Nyctanthesarbor tristis.
23 Michelia champaca.
24 Kempferia rotunda.
25 Mesua ferrea.
26 Pterospermum suberifolia.
27 Bauhinia (several species.)
28 Linum trigynum.
29 Barleria cristata.
30 Barleria cœrulea.
31 Barleria ciliata.
32 Nauclea orientalis.
33 The tuberose.
34 Æchynomenesesban.
35 Ipomea quamoclit.
36 Phœnix paludosa.
37 Phœnix sylvestris.
38 Erythrina fulgens.
39 Shorea robusta.
40 Borassus flabelliformis.
41 Diospyrus cordi folia.
42 Mangifera Indica.
43 The citron or lime tree.
44 Areca catechu.
45 Artocarpus integrifolia.
46 Ægle marmelos.
47 The grape vine.
48 Unknown.
49 Ficus Indica.
50 Ficus religiosa.
51 Feronia elephantium.
52 The crow.
53 The parrot.
54 The pigeon.
55 The partridge.
56 The sparrow.
57 Coracius Indica.
58 Unknown.
59 The Indian cuckow.
60 The Sibernian crane.
61 The gallinule.
62 Anas casarca.

* Sonini, during his travels in Greece and Turkey, made a journey into ancient Macedonia, and paid a visit to mount Olympus, the abode of the gods. It was the middle of July when this excursion was made, and although the heat was extreme towards the base of the mountain, as well as in the plain, vast masses of snow rendered the summit inaccessible. "It is not astonishing," says Sonini, "that the Greeks have placed the abode of the gods on an eminence which mortals cannot reach." The monks of the convent, "who have succeeded them in this great elevation," confirmed what has been sometimes disputed, the perpetual permanence of ice and snow on the top of the mountain. With the exception of chamois and a few bears, there are hardly any quadrupeds to be seen beyond the half of the height of Olympus. Birds also scarcely pass this limit.

† Eleocarpus ganitrus.

which is kept by Nundee, the other by Muha-kalu. A number of gods and other celestial beings constantly reside here, among whom are Kartikeyu and Guneshu, the sons of Siva; also the female servants of Doorga, Juya, and Vijuya, eight nayikas, and sixty-four yoginees, with bhootus, pishachus, Siva's bull, and those disciples of Siva (shaktus) who have obtained beatitude. The time is spent here in the festivities and abominations of the other heavens.

BRUMHA.

(Plate No. 3.)

As has been already mentioned, Bruhma, Vishnoo and Siva derived their existence from the one Brumhu. The Hindoo pundits do not admit these to be creatures, but contend that they are emanations from, or parts of, the one Brumhu.

Bruhma first produced the waters then the earth, next, from his own mind, he caused a number of sages and four females to be born: among the sages was Kushyupu, the father of the gods, giants, and men. From Uditee were born the gods; from Ditee the giants, from Kudroo the hydras, and from Vinuta, Gurooru and Uroonu. After creating these sages, who were of course bramins, Bruhma caused a kshutriyu, to spring from his arms, a voishyu from his thighs, and a shoodru from his feet. In this order, according to the pooranus, the whole creation arose. The Hindoo shastrus, however, contain a variety of different accounts on the subject of creation. We have thought it necessary to give this brief statement, as it seems connected with the history of this god.

Brumha is represented as a man with four faces, of a gold colour; dressed in white garments; riding on a goose. In one hand he holds a stick, and in the other a kumunduloo, or alms' dish. He is called the Grandfather (pita-muhu) of gods and men.* He is not much regarded in the reigning superstition; nor does any one adopt him as his guardian deity.

The bramins, in their morning and evening worship, repeat an incantation containing a description of the image of Bruhma; at noon they perform an act of worship in honour of this god, presenting to him sometimes a single flower; at the time of a burnt offering clarified butter is presented to Bruhma. In the month Maghu, at the full moon, an earthen image of this god is worshipped, with that of Siva on his right hand, and that of Vishnoo on his left. This festival lasts only one day, and the three gods are, the next day thrown into the river. This worship is accompanied with songs, dances, music, &c. as at all other festivals; but the worship of Bruhma is most frequently celebrated by a number of young men of the baser sort, who defray the expences by a subscription.—Bloody sacrifices are never offered to Bruhma.

Bruhma, notwithstanding the venerable name of grandfather, seems to be as lewd as any of the gods. At the time that intoxicating spirits were first made, all the gods, giants, gundhurvus, yukshus, kinnurus, &c. were accustomed to drink spirits, and no blame was then attached to drunkenness: but one day Bruhma, in a state of intoxication, made an attempt on the virtue of his own daughter, by which he incurred the wrath of the gods. Some time afterwards, Bruhma boasted in company, that he was as great a god as Siva. Hearing what Bruhma had been saying, the latter inflamed with anger was about to cut off one of Bruhma's heads, but was prevented by the intercessions of the assembled gods. Bruhma complained to Doorga, who appeased him by saying, that Siva did not attempt to cut off his head because he aspired to be greater than he, but because he (Bruhma) had been guilty of a great crime in endeavouring to seduce his daughter. Bruhma was satisfied with this answer, but pronounced a curse on whatever god, gundhurvu, or upsura should hereafter drink spirits.

The above is the substance of the story as related in the Muhabharutu. The Kasheekundu of the Skunda pooranu says that Bruhma lost one of his heads in the following manner: This god was one day asked by certain sages, in the presence of Krutoo, a form of Vishnoo, who was greatest, Bruhma, Vishnoo, or Siva? Bruhma affirmed that he was entitled to this distinction. Krutoo, as a form of Vishnoo, insisted that the superiority belonged to himself. An appeal was made to the vedas; but those books declared in favour of Siva. On hearing this verdict, Bruhma was filled with rage, and made many insulting remarks upon Siva; who, assuming the terrific form of Kalu-Bhoiruvu, appeared before Bruhma and Krutoo, and, receiving farther insults from Bruhma, with his nails tore off one of Bruhma's five heads. Bruhma was now thoroughly humbled, and with joined hands acknowledged that he was inferior to Siva. Thus this quarrel betwixt the three gods was adjusted; and Siva, the naked mendicant, was acknowledged as Muha-devu, the great god.

Bruhma is also charged with stealing several calves from the herd which Krishna was feeding.

This god assuming the appearance of a religious mendicant, is said to have appeared many times on earth for different purposes. Stories to this effect are to be found in several of the pooranus.

The Muhabharutu contains the following description of the heaven of Brumha: This heaven is 800 miles long, 400 broad, and 40 high. Narudu, when attempting to describe this heaven, declared himself utterly incompetent to the task; that he could not do it in two hundred years; that it contained in a superior degree all that was in the other heavens; and that whatever existed in the creation of Bruhma on earth, from the smallest insect to the larest animal, was to be found here.

* Jupiter was called the father and king of gods and men.

No. 3.



BRAMHA

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GANESHA

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[illegible] graphic Press. Madras.

A scene in the heaven of Brumha:—Vrihusputee, the spiritual guide of the gods, on a particular occasion, went to the palace of his elder brother Ootut'hyu, and became enamoured of his pregnant wife. The child in the womb reproved him. Vrihusputee cursed the child; on which account it was born blind, and called Deerghu-tuma.* When grown up, Deerghu-tima followed the steps of his uncle, and from his criminal amours Goutumu and other Hindoo saints were born. Deerghu-tuma was delivered from the curse of Vrihusputee by Yoodhist'hiru.

This god has many names, among which are the following; Brumha, or, he who multiplies [mankind]. Atmubhoo, the self existent. Purumest'hee, the chief sacrificer.† Pita-muhu, the grandfather. Hirunyu-gurbhu, he who is pregnant with gold. Lokeshu, the god of mankind, the creator. Chutoor-anunu, the four-faced. Dhata, the creator. Ubju-yonee, he who is born from the water-lily. Droohinu, he who subdues the giants Prujaputee, the lord of all creatures. Savitree-putee, the husband of Savitree.

GANESHA.

(Plate No. 4.)

This god is represented in the form of a fat short man, with a long belly, and an elephant's head.‡ He has four hands; holding in one a shell, in another a chukru, in another a club, and in the fourth a water-lily. He sits upon a rat. In an elephant's head are two projecting teeth, but in Ganesha's, only one, the other having been torn out by Vishnoo, when, in the form of Purusoo-ramu, he wished to have an interview with Siva. Ganesha, who stood as door-keeper, denied him entrance, upon which a battle ensued, and Purusu-ramu beating him, tore out one of his teeth

The work called Ganesha-khundu contains a most indecent story respecting the birth of this god, which, however necessary to the history, is so extremely indelicate that it cannot possibly be given. It is mentioned in this story, that Doorga cursed the gods so that they have ever since been childless, except by criminal amours with females not their own wives.

When it was known that Doorga had given birth to a son, Shunee, and the rest of the gods went to see the child. Shunee knew that if he looked upon the child it would be reduced to ashes, but Doorga took it as an insult that he should hang down his head, and refuse to look at her child. For some time he did not regard her reproofs; but at last, irritated, he looked upon Ganesha, and its head was instantly consumed.|| The goddess seeing her child headless,§ was overwhelmed with grief, and would have destroyed Shunee; but Brumha prevented her, telling Shunee to bring the head of the first animal he should find lying with its head towards the north. He found an elephant in this situation, cut off its head, and fixed it upon Ganesha, who then assumed the shape he at present wears. Doorga was but little soothed when she saw her son with an elephant's head. To pacify her, Bruhma said, that amongst the worship of all the gods that of Ganesha should for ever bear the preference. In the beginning of every act of public worship therefore certain ceremonies are constantly performed in honour of Ganesha.** Not only is Ganesha thus honoured in religious ceremonies, but in almost all civil concerns he is particularly regarded: as, when a person is leaving his house to go a journey, he says, 'Oh! thou work-perfecting Ganesha, grant me success in my journey: Ganesha! Ganesha! Ganesha!'—At the head of every letter, a salutation is made to Ganesha.†† When a person begins to read a book he salutes Ganesha; and shop-keepers and others paint the name or image of this god over the doors of their shops or houses, expecting from his favour protection and success.

No public festivals in honour of Ganesha are held in Bengal. Many persons however chuse him as their guardian deity; and are hence called Ganuputyus.

At the full moon in the month Maghu, some persons make or buy a clay image, and perform the worship of Ganesha, when the officiating bramin performs the ceremonies common in the Hindoo worship, presenting offerings to the idol. This god is also worshipped at considerable length at the commencement of a wedding, as well as when the bride is presented to the bridegroom. Great numbers, especially from the Western and Southern provinces, celebrate the worship of Ganesha on the 4th of the new moon in Bhadru, when several individuals in each place subscribe and defray the expence. Many persons keep in their houses a small metal image of Ganesha, place it by the side of the shalgramu, and worship it daily. At other times a burnt offering of clarified butter is presented to this idol. Stone images of Ganesha are wor-

* From Deerghu, long; tuma, darkness.

† That is, as the first bramin he performed all the great sacrifices of the Hindoo law. To every sacrifice a bramin is necessary.

‡ Sir W. Jones calls Ganesha the god of wisdom, and refers, as a proof of it, to his having an elephant's head. We cannot find, however, that this god is considered by any of the Hindoos as properly the god of wisdom, for though he is said to give knowledge to those who worship him to obtain it, this is what is ascribed also to other gods The Hindoos, in general, we believe, consider the elephant as a stupid animal, and it is a biting reproof to be called as stupid as an elephant.

|| This property is ascribed to Shunee, (Saturn) to point out, no doubt, the supposed baneful influence of this planet. This resembles the fable of Saturn's devouring all his male children. The Ramayunu contains a story respecting Dushuruthu and Shunee, in which it is said, that Dushurut'hu was once angry with this god for preventing the fall of rain in his kingdom. He ascended his chariot to make war with him, when Shunee, by a single glance of his eyes, set the king's chariot on fire, and Dushurut'hu, in the most dreadful state of alarm, fell from the skies.

§ One cause of this misfortune is said to be this: Doorga had laid her child to sleep with its head to the north, which is forbidden by the shastru. The Anhiku-tutwu declares, that if a person sleep with his head to the east, he will be rich; if to the south he will have a long life; if to the north he will die; and if to the west, (except when on a journey) he will have misfortunes.

** It will occur to the reader, that in all sacrifices among the Romans prayers were first offered to Janus.

†† Ganesha is famed as writing in a beautiful manner: so that when a person writes a fine hand people say, 'Ah! he writes like Guneshu.' This god is said to have first written the Muhabharutu from the mouth of Vyasu-devu

shipped daily in the temples by the sides of the Ganges at Benares; but there are no temples dedicated to him in Bengal.

Ganesha is also called Huridra-Ganesha. This name seems to have arisen out of the following story: When Doorga was once preparing herself for bathing, she wiped off the turmerick, &c. with oil, and formed a kind of cake in her fingers.* This she rolled together, and made into the image of a child; with which she was so much pleased, that she infused life into it, and called it Huridra-Ganesha.†

* The Hindoos have a custom of cleaning their bodies by rubbing them all over with turmerick; and then, taking oil in their hands, wiping it off again, when it falls as a paste all around them.

† Hurrida is the name for turmerick.

The image of this god is yellow, having the face of an elephant. He holds in one hand a rope; in another the spike used by the elephant driver; in another a round sweetmeat, and in another a rod.

The principal names of Ganesha are: Ganesha, or, the lord of the gunnu devats.‡—Dwoimatooru, the two-mothered.§—Eku-duntu, the one-toothed.—Herumbu, he who resides near to Siva.—Lumboduru, the long-bellied. —Gujanunu, the elephant-faced.—*Ward.*

‡ These are the companions of Siva.

§ One of Ganesha's mothers was Doorga, and the other the female elephant; whose head he wears.

No. 5



SOOBRAMANIAH

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CHAPTER II.

SOOBRAMANIAH OR KARTIKEYA.

(Plate No. 5.)

This is the god of war. He is represented sometimes with one and at other times with six faces; is of a yellow colour; rides on a peacock.*

The reason of the birth of Soobramaniah is thus told in the Koomaru-sumbhuvu, one of the kavyus: Taruku, a giant, performed religious austerities till he obtained the blessing of Bramha, after which he oppressed both bramins and gods. He commanded that the sun should shine only so far as was necessary to cause the water-lily to blossom; that the moon should shine in the day as well as in the night. He sent the god Yama to cut grass for his horses; commanded Vayoova to prevent the wind from blowing any stronger than the puff of a fan; and in a similar manner tyrannized over all the gods. At length Indra called a council in heaven, when the gods applied to Bramha; but the latter declared he was unable to reverse the blessing he had bestowed on Taruku; that their only hope was Soobramaniah, who should be the son of Siva, and destroy the giant.—After some time the gods assembled again to consult respecting the marriage of Siva, whose mind was entirely absorbed in religious austerities. After long consultations, Kundurpu† was called, and all the gods began to flatter him in such a manner that he was filled with pride, and declared he could do every thing: he could conquer the mind even of the great god Siva himself. 'That, says Indra, is the very thing we want you to do.' At this he appeared discouraged, but at length declared, that he would endeavour to fulfil his promise. He consulted his wife Rutee; who reproved him for his temerity, but consented to accompany her husband. They set off, with Vusuntu,‡ to mount Himalaya, where they found Siva sitting under a roodrakshu|| tree, performing his devotions.

Previously to this, Himalaya§ had been to Siva, and proposed that Doorga, his daughter, should wait upon him, that he might uninterruptedly go on with his religious austerities; which offer Siva accepted. One day, after the arrival of Kundurpu and his party, Doorga, with her two companions Juya and Vijuya, carried some flowers and a necklace to Siva. In the moment of opening his eyes from his meditation, to receive the offering, Kundurpu let fly his arrow; and Siva, smitten with love, awoke as from a dream, and asked who had dared to interrupt his devotions.—Looking towards the south he saw Kundurpu, when fire proceeded from the third eye in the centre of his forehead, and burnt Kundurpu to ashes.** The enraged god left this place for another forest, and Doorga, seeing no prospect of being married to Siva, returned home full of sorrow. She sought at last to obtain her object by the power of religious austerities,†† in which she persevered till Siva was drawn from his devotions, when the marriage was consummated.

The Mahabharutu and Ramayana contain accounts of the birth of *Soobramaniah*, the fruit of this marriage, but they are so indelicate that the reader, I doubt not, will excuse their omission.

On the last evening in the month Kartiku, a clay image of this god is worshipped,‡‡ and the next day thrown into the water. These ceremonies differ little from those at other festivals: but some images made on the occasion are not less than twenty-five cubits high; that is, a whole tree is put into the ground, and worshipped as a god. The height of the image obliges the worshippers to fasten the offerings to the end of a long bamboo, in order to raise them to the mouth of the god. This festival is distinguished by much singing, music, dancing, and other accompaniments of Hindoo worship.

The image of Soobramaniah is also made and set up by the side of his mother Doorga, at the great festival of this goddess in the month Ashwinu; and each day, at the close of the worship of Doorga, that of her son is performed at considerable length. In the month Choitru also the worship of *Soobramaniah* accompanies that of his mother.—No bloody sacrifices are offered to this idol.

At the time when the above festival is held, some persons make|||| or purchase clay images, which they place in their houses, and before which the officiating bramin performs the appointed ceremonies, preceding which, a prayer is made for offspring. This is repeated sometimes on the anniversary of this day, for four years together. If the person, long disappointed, should, in these years, or soon after, happen to have a child, particularly a son, the whole is ascribed to Soobramaniah.§§ When persons have made

* Juno's chariot was said to be drawn by peacocks.

† The god of love.

‡ The spring. The Hindoo poets always unite love and spring together.

|| From the fruit of this tree necklaces are made, the wearing of which is a great act of merit among the Hindoos.

§ The mountain of this name personified.

** Through the blessing of Siva to Rutee Kundurpu was afterwards born in the family of Krishna, and took the name of Kamu-devu, after which Rutee (then called Mahavutee) was again married to him.

†† When this goddess, says a Kavyu shastru, told her mother that she would perform austerities to obtain Siva, her mother, alarmed, exclaimed—"Ooma! (Oh! mother!) how can you think of going into the forest to perform religious austerities? Stay and perform religious services at home, and you will obtain the god you desire. How can your tender form bear these severities. The flower bears the weight of the bee, but if a bird perch upon it, it breaks directly."

‡‡ Vast numbers of these images are made; in some towns as many as 500. It is supposed that in Calcutta more than five thousand are made and worshipped.

|||| He who makes an image for his own use is supposed to do an act of much greater merit than the person who purchases one.

§§ A part of the Muhabarutu, is sometimes recited to obtain offspring. The part thus read is a list of the ancestors of Huree (a name of Vishnoo). When a person wishes to have this ceremony performed, he employs a learned native to recite these verses, and another to examine, by a separate copy, whether the verses be read without mistake; if they be read improperly, no benefit will arise from the ceremony. If the person who seeks offspring be unable to attend himself during the ceremony, he engages some friend to hear the words in his stead.—Some verses of praise, addressed to Siva, are also occasionally read in the ears of a husband and wife who are anxious to obtain offspring.

a vow to Soobramaniah, they present offerings to this idol at the completion of the vow. These vows are sometimes made to obtain the health of a child, or a son: a woman, when she makes this vow, thus addresses the god: 'Oh! Soobramaniah, t'hakooru,* give me a son, and I will present to thee [here she mentions a number of offerings, as sweetmeats, fruits, &c.]—I do not want a female child.' This vow may be made at any time, or place, without any previous ceremony. When several women are sitting together, another woman perhaps comes amongst them, and, in the course of conversation, asks the mistress of the house: 'Has your daughter-in-law any children yet?' She replies, in a plaintive manner, 'No—nothing but a girl.' Or, she answers altogether in the negative, adding, 'I have again and again made vows to Soobramaniah, and even now I promise before you all, that if the god would give her a son, I will worship him in a most excellent manner, and my daughter-in-law will do it as long as she lives.'

There are no temples in Bengal dedicated to Soobramaniah, nor are any images of him kept in the houses of the Hindoos except during a festival.

The principal names of Soobramaniah are: Kartikeyu, or, he who was cherished by six females of the name of Krittika†—Muha-senu, he who commands multitudes.—Shuranunu, the six-faced.—Skundu, he who afflicts the giants. —Ugnibhoo, he who arose from Ugnee—Goohu, he who preserves his troops in war.—Tarukujit, he who conquered Taruku.—Vishakhu, he who was born under the constellation of this name.—Shikhi-vahunu, he who rides on a peacock.—Shuktee-dhuru, he who wields the weapon called shuktee.—Koomaru, he who is perpetually young.‡ Krounchu-darunu, he who destroyed the giant Krounchu.

It is said that Soobramaniah was never married, but that Indru gave him a mistress named Devusena. He has no separate heaven, nor has Gunesha: they live with Siva on mount Koilasu.

INDRA.

(Plate No. 6.)

Indra is called the king of heaven, and his reign is said to continue 100 years of the gods, after which another person, from among the gods, the giants, or men, by his own merit, raises himself to this eminence. The sacrifice of a horse§ one hundred times raises a person to the rank of Indra.

The Shree-bhaguvutu gives the following list of the persons who have been or will be raised to the rank of king of the gods during the present kulpu: Huree, Rochunu, Sutyu-jit, Trishikhu, Vibhoo, Muntru-droomu, and Poorunduru, the present Indra. To him will succeed Bulee, Shrootu, Shumbhoo, Voidhritu, Gundhu-dhama, Divus-putee, and Shoochee.

Indra is represented as a white man, sitting on an elephant called Oiravutu, with a thunderbolt in his right hand, he has 1000 eyes.

The worship of Indra is celebrated annually, in the day time, on the 14th of the lunar month Bhadru. The usual ceremonies of worship are accompanied with singing, music, dancing, &c. In Bengal the greater number of those who keep this festival are women; in whose names the ceremonies are performed by officiating bramins. It lasts one day, after which the image is thrown into the river. This festival, which is accompanied by the greatest festivities, is celebrated all over Bengal; each one repeating it annually during fourteen years. On the day of worship, a few blades of doorva grass are tied round the right arm of a man, and the left of a woman. Some persons wear this string, which contains fourteen knots, for a month after the festival is over. Fourteen kinds of fruits, fourteen cakes, &c. must be presented to the image. This worship is performed for the purpose of procuring riches, or a house, or a son, or pleasure, or a residence after death in Indra's heaven.

Indra is supposed to preside over the elements, so that in times of drought prayers are addressed to him as the giver of rain.

He is also one of the ten guardian deities of the earth, and is said to preside in the east. To render the worship of any other god acceptable, it is necessary that the worship of these deities be previously performed, viz. of Indra, Ugnee, Yama, Nyroothy, Varoona, Vayoova, Coobara, Yee Sawniah, Bramha, and Ananta, also that of 'the five deities,' viz. Sooryu. Ganaputy, Siva, Doorga, and Vishnoo; and of the nine planets, viz. Sooriah, Chundra, Ungaraka, Bootha, Broopaspaty, Sookra, Saney, Rauhoo, and Kathoo. In consequence of this rule, a few ceremonies of worship are performed to Indra at the commencement of every festival.

The pooranus and other writings contain a number of stories respecting this king of the gods, who is represented as particularly jealous lest any persons should, by the performance of sacred austerities, outdo him in religious merit, and thus obtain his kingdom. To prevent these devotees from succeeding in their object, he generally sends a captivating female from his own residence to draw away their minds, and thus throw them down from the ladder of religious merit, and send them back again to a life of gratification among the delusive forms of earth. But that which entails the greatest infamy on the character of this god is, his seducing the wife of his spiritual guide Goutumu. This story is related in the Ramayana as follows: 'After receiving the highest honours from Prumutee, the two descendants of Rughoo, having passed the night there, went towards Mit'hila. When the sages beheld at a distance the beautiful city of Junuku, they joyfully exclaimed 'Excellent! excellent!' Raghuva, seeing a hermitage in a grove of Mit'hili, asked the chief of sages, "What solitary wilderness is this, O divine one? I desire to hear

* A term of respect, meaning excellent.

† Six stars, (belonging to ursa major) said to be the wives of the seven rishees. These females are called Krittika. They cherished Soobramaniah as soon as he was born in the forest of writing-reeds, and hence his name is a regular patronymic of Krittika, because they were as his mothers.

‡ Under sixteen years of age.

§ The horse, on account of his usefulness in war was sacrificed to Mars.

No. 6.



INDRA

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whose hermitage this is, beautiful, of impenetrable shade, and inhabited by sages.' Vishwamitru hearing these words, in pleasing accents, thus answered the lotus-eyed Rama, 'Attend, I will inform thee whose is this hermitage, and in what manner it became solitary, cursed by great one in his wrath. This was the sacred hermitage of the great Goutumu, adorned with trees, flowers and fruits. For many thousand years, O son of Rughoo, did the sage remain here with Uhulya, performing sacred austerities. One day, O Rama, the sage being gone far distant, the king of heaven, acquainted with the opportunity, and sick with impure desire, assuming the habit of a sage,* thus addressed Uhulya, 'The menstrual season deserves regard,† O thou *. This depraved woman, O afflicter of enemies, knowing Shukru,‡ in the disguise of a sage, through wantonness consented, he being king of the gods. The chief of the gods having perpetrated his crime, she thus addressed him, 'O chief of gods, thou has accomplished thy design, speedily depart unobserved. O sovereign of the gods, effectually preserve thyself and me from Goutumu.' Indra smiling, replied to Uhulya, 'O beautiful one, I am fully pleased; I will depart; forgive my transgression.' After this, he O, Rama, with much caution, left the hermitage, dreading the wrath of Goutumu. At that instant he saw Goutumu enter, resplendent with energy, and, through the power of sacred auterities, invincible even to the gods;‖ wet with the waters of the sacred teert'hu,§ as the fire moistened with clarified butter,** he saw him coming to the hermitage, laden with sacrificial wood, and the sacred kooshu. Perceiving him, Shukru, was overwhelmed with sadness. The sage clothed in virtue, beholding the profligate lord of the gods in the disguise of a sage, in dreadful anger thus addressed him: 'O profligate wretch, assuming my form thou has perpetrated this crime: therefore become an eunuch.' At the word of the magnanimous and angry Goutumu, the thousand-eyed god instantly became an eunuch. Deprived of manly energy, and rendered an eunuch by the anger of the devout sage, he full of agonizing pain, was overcome with sorrow.†† The great sage, having cursed him, pronounced a curse upon his own wife: 'Innumerable series of years, O sinful wretch, of depraved heart, thou, enduring excessive pain, abandoned, lying constantly in ashes, invisible to all creatures, shalt remain in this forest. When Rama, the son of Dushurut'hu, shall enter this dreadful forest, thou, beholding him, shalt be cleansed from thy sin. Having, O stupid wretch! entertained him without selfish views, thou, filled with joy, shalt again approach me without fear.' Having thus addressed this wicked woman, the illustrious Goutumu, the great ascetic, abandoned this hermitage, and performed austerities on the pleasant top of Himuvut, frequented by the siddhus and charunus.‡‡

Indra was also guilty of stealing a horse consecrated by king Suguru, who was about to perform, for the hundredth time, the sacrifice of this animal.

Indra, though king of the gods, has been frequently overcome in war: Meghunadu,‖‖ the son of Ravana, the giant, once overcame him, and tied him to the feet of his horse. On condition of releasing the king of the gods, Bramha conferred on Meghu-nadu the name Indra-jit, that is, the conqueror of Indra. He was called Meghunadu because he fought behind a cloud (meghu), and this enabled him to overcome Indra, who, in the engagement, was unable to see him, though he had a thousand eyes.

Kushyupu, the sage, once performed a great sacrifice, to which all the gods were invited. Indra, on his way to the feast, saw 60,000 dwarf bramins trying in vain to cross a cow's footstep which was filled with water; and had the misfortune to laugh at these pigmies, at which they were so incensed, that they resolved to make a new Indra, who should conquer him and take away his kingdom. Indra was so frightened at these 6,0000 bramins, who could not get over a cow's footstep, that he entreated Brahma to interfere, who saved him from their wrath, and continued him on his throne.

Description of Umuravutee, the residence of Indra, from the Muhabharutu: This heaven was made by Vishwukurma, the architect of the gods. It is 800 miles in circumference, and 40 miles high; its pillars are composed of diamonds; all its elevated seats, beds, &c. are of gold; its palaces are also of gold. It is so ornamented with all kinds of precious stones, jasper, chrysolite, sapphire, emeralds, &c. &c. that it exceeds in splendour the brightness of twelve suns united. It is surrounded with gardens and forests containing among other trees the parijatu, the fragrance of the flowers of which extends 800 miles, that is, fills the whole heaven.§§ In the pleasure grounds are pools of water, warm in winter and cold in summer, abounding with fish, water-fowl, water-lilies, &c. the landing places of which are of gold. All kinds of trees and flowering shrubs abound in these gardens. The winds are most refreshing, never boisterous; and the heat of the sun is never oppressive. Gods, sages, upsuras, kinnurus, siddhus, saddhys, devurshees, brumuhurshees, rajurshees, Broopasputy, Sookra, Saney, Bootha, the winds, clouds, Oiravutu,

* That is, the habit of Goutumu. This resembles Jupiter's seducing Alcmena, the wife of Amphytrion, in her husband's absence, in the likeness of Amphytrion.

† 'According to the shastrus, sixteen days from the appearance of the menses is reckoned the menstrual season. All connubial intercourse is forbidden during the first three of these days. The guilt incurred by a violation of this rule, on the first day is equal to that of a criminal connection with a female chundalu, on the second day equal to the same act with a washer-woman, and on the third to the same act with a female Soodra.'

‡ A name of Indra, signifying strength.

‖ The Hindoos believe that the merit of works is such as to be sufficient to raise a person higher than the gods themselves.

§ Teert'hus are certain places esteemed peculiarly sacred by the Hindoos. Bathing in these places is reckoned highly meritorious.

** That is, the fire of the burnt offering.

†† Other accounts say, that Goutumu imprinted a thousand female marks upon him as proofs of his crime, and that Indra was so ashamed, that he petitioned Goutumu to deliver him from his disgrace. The sage, therefore changed these marks into eyes, and hence Indra became the thousand-eyed god.

‡‡ Carey and Marshman's translation of the Ramayana, vol. 1, page 435.

‖‖ This word signifies thunder.

§§ It is a curious fact, that though this flower is so celebrated in the pooranus for its fragrance, it has no scent at all.

(Indra's elephant), and other celestial beings, dwell in this heaven. The inhabitants are continually entertained with songs, dances, music, and every species of mirth. Neither sickness, sorrow, nor sudden death, are found in these regions, nor are its inhabitants affected with hunger or thirst. When the god Narudu was sitting in an assembly of princes at king Yoodhist'hiru's, the latter asked him whether he had ever seen so grand a scene before. Narudu, after some hesitation, declared he had beheld a scene far more splendid in Indra's heaven, of which he then gave the above account; but confessed that the place exceeded all his powers of description.

A scene in Indra's heaven : On a certain occasion an assembly of the gods was held in this place, at which, beside the gods, Narudu and the rishees, the gunus, dukshus, gundhurvus, &c. were present. While the courtezans were dancing, and the kinnurus singing, the whole assembly was filled with the highest pleasure. To crown their joys, the gods caused a shower of flowers to fall on the assembly. The king of the gods, being the most distinguished personage present, first took up a flower, and, after holding it to his nose, gave it to a bramin. The assembled gods laughing at the bramin for receiving what Indra had used, he went home in disgrace; but cursed Indra, and doomed him to become a cat in the house of a person of the lowest cast. Suddenly, and unknown to all, he fell from heaven, and became a cat in the house of a hunter. After he had been absent eight or ten days, Shuchee, his wife, became very anxious, and sent messengers every where to enquire for her husband. The gods also said among themselves, 'What is become of Indra? —A total silence reigns in his palace, nor are we invited to the dance and the usual festivities! What can be the meaning of this?'—All search was in vain; and the gods assembled to enquire where he was? They found Shuchee in a state of distraction, of whom Bramha enquired respecting the lost god. At length Bramha closed his eyes, and by the power of meditation discovered that Indra, having offended a bramin, had become a cat. Shuchee, full of alarm, asked Bramha, what she was to do? He told her to go to the house of the bramin, and obtain his favour, upon which her husband would be restored to her. Shuchee obeyed the directions of Bramha, and went to the house of the bramin, who was at length pleased with her attentions, and ordered her to descend to the earth, and go to the house of the hunter, whose wife would tell her what to do that her husband might be restored to his throne in heaven. Assuming a human form, she went to the house of the hunter, and, looking at the cat, sat weeping. The wife of the hunter, struck with the divine form of Shuchee, enquired with surprise who she was. Shuchee hesitated, and expressed her doubts whether the hunter's wife would believe her if she declared her real name At length she confessed who she was, and, pointing to the cat, declared that that was her husband, Indra, the king of heaven! The hunter's wife, petrified with astonishment, stood speechless. Shuchee, after some farther discourse, said, she had been informed that she (the hunter's wife) alone could assist her in obtaining the deliverance of her husband. After some moments of reflection, this woman directed Shuchee to perform the Kalika-vrutu. She obeyed; and poor Indra, quitting the form of the cat, ascended to heaven, and resumed his place among the gods. No doubt he took care in future not to offend a bramin.

Another scene in the heaven of Indra, from the Shree-bhaguvutu.—On a certain occasion, the heavenly courtezans and others were dancing before the gods, when Indra was so charmed with the dancing, and the person of Oorvushee, one of the courtezans, that he did not perceive when his spiritual guide Broopasputy entered the assembly, and neglected to pay him the usual honours. Broopasputy was so incensed at this, that he arose and left the assembly. The gods, perceiving the cause, in the utmost consternation,* went to Indra, and made him acquainted with what had passed. The latter intreated the gods to join him in seeking for the enraged Broopasputy; but the spiritual guide had, by the power of yogu, rendered himself invisible. At last they found the angry gooroo in his own house, and the gods joining their petitions to those of Indra entreated that the offence might be forgiven. Broopasputy declared that he had for ever rejected Indra, and that his resolution would not be changed. Indra, offended that for so small an offence he should be so harshly treated, declared that he would make no farther concessions, but seek another religious guide. The gods approved of his resolution, and advised him to choose Vishwu-roopu, a giant with three heads. In process of time, at the suggestion of his mother, Vishwu-roopu began a sacrifice to procure the increase of the power of the giants, the natural enemies of the gods. Indra heard of this, hurling his thunders on the head of the faithless priest, destroyed him in an instant. The father of Vishwu-roopu heard of his son's death, and by the merit of a saerifice, gave birth to a giant, at the sight of whom Indra fled to Bramha, who informed the king of the gods that this giant could not be destroyed by all his thunders unless he could persuade Dudheechee, a sage, to renounce life, and give him one of his bones. The sage consented, and by the power of yogu renounced life; when Vishwukurma made this bone into a thunder-bolt, and the giant was destroyed. But immediately on his death, a terrific monster arose from the body to punish Indra for his braminicide. Wherever the king of the gods fled, this monster followed him with his mouth open, ready to swallow him up, till Indra took refuge in a place where the monster could not approach him; however he sat down, and watched the trembling culprit. After some time the gods began to be alarmed: there was no king in heaven, and every thing was falling into complete disorder. After consultation, they raised to the throne of heaven, in his bodily state, Nuhooshu, who had performed the sacrifice of a horse one hundred times. When

* A Hindoo considers the anger of his spiritual guide, as the greatest possible misfortune.

Nuhooshu enquired for Shuchee, the queen of heaven, he found she was in the parijutu forest. He sent for her; but she declared she would not come, as he had a human and not a divine body. The messengers remonstrated with her, but she fled to Bramha who advised her to send word to the new Indra, that she would live with him, if he would come and fetch her with an equipage superior to whatever had been seen before in heaven. This message was conveyed to the new Indra, who received it with much joy, but took several days to consider in what way he should go to fetch home the queen. At last, he resolved to be carried to her in the arms of some of the principal sages. As the procession was moving along, the king, in his excessive anxiety to arrive at the parijatu forest, kicked the sacred lock of hair on the head of Ugustyu, who became filled with rage, and, pronouncing a dreadful curse on the new Indra, threw him down, and he fell, in the form of a snake, upon a mountain on the earth. —Vishnoo, perceiving that one Indra was kept a prisoner, and that another had been cursed and sent down to the earth, resolved to find a remedy for this evil, and cursing the monster who had imprisoned the former king of the gods, restored him to his throne and kingdom.

Another scene in Indra's heaven from the Muhabharutu: —Narudu one day called at Krishna's, having with him a parijatu flower from the heaven of Indra. The fragrance of this flower filled the whole place with its odours. Narudu first called on Rookminee, one of Krishna's wives, and offered the flower to her. She recommended him to give it to Krishna, that he might dispose of it as he chose. He next went to Krishna, who received him with great respect: 'Well—Narudu—you are come after a long absence: What flower is that? 'Can't you tell by its fragrance?' said Narudu, 'It is the parijatu: I brought it from Indra's garden; and I now present it to you.' Krishna received it with pleasure, and, after some further conversation, Narudu retired into another part of the house aud watched Krishna, to see to which of his wives he would give this flower, that he might excite a quarrel in Krishna's family, and ultimately a war betwixt Krishna and Indra Krishna, after Narudu had retired, went to Rookminee, and gave the flower to her, warning her to keep it secret, lest Sutya-bhama (another of Krishna's wives) should hear of it. As soon as Naruda saw to whom Krishna had given the flower, he paid a visit to Sutyu-bhama: she received him with great attention, and, after the first compliments were over, Narudu fetched a deep sigh, which Sutyu-bhama noticing, enquired the cause. He seemed to answer with reluctance, which made Sutyu-bhama still more inquisitive. He then acknowledged that his sorrow was on her account. Her anxiety was now inflamed to the highest degree, and she begged him to tell her without delay what he meant. 'I have always considered you,' says Narudu, 'as the most beloved wife of Krishna. The fame of your happiness has reached heaven itself; but from what I have seen today, I suspect that this is all mistake.' 'Why;—Why?' asked Sutyu-bhama most anxiously. Narudu then unfolded to her, in the most cautious manner, the story of the flower: 'I brought from heaven,' says he, 'a parijatu flower; a flower which is not to be obtained on earth, and gave it to Krishna. I made no doubt but he would present it to you; to whom else should he present it? But instead of that he went secretly to the apartments of Rookminee, and gave the flower to her. Where then is his love to you?'—Sutyu-bhama asked what kind of flower this was. Narudu declared that it was not in his power to describe it. 'Do you not perceive,' said he, 'its odours?' 'I perceived,' said Sutyu-bhama, 'the most delightful fragrance, but I thought it was from your body.' Narudu declared that his body was offensive, and that it was the parijatu that diffused its odours all around. 'But,' says he, 'when you see Krishna, ask him to let you look at it.' 'And do you think then,' said Sutyu-bhama, 'that I shall speak to Krishna, or see his face, any more!'—You are right,' said Narudu: 'he did not even let you see so precious a jewel; but secretly gave it to another.'—The enraged Sutyu-bhama made the most solemn protestations that she had done with Krishna for ever. Narudu praised her for her resolution, but hinted, that if she ever did make up the matter with Krishna, she should insist upon his fetching one of the trees from heaven, and giving it to her. Narudu having thus laid the foundation of a dreadful quarrel betwixt Krishna and his wife, and of a war with Indra, withdrew, and Sutyu-bhama retired to the house of anger.*—— — Some days after this, Krishna went to see Sutyu-bhama, but could not find her; on asking the servants, they told him that she had on some account retired to the house of anger. Not being able to discover the cause, he went to her, and made use of every soothing expression; but in vain. At last he threw himself at her feet when after many entreaties she consented to be reconciled, on condition that he should fetch one of the trees from heaven, and plant it in her garden. This he engaged to do, and sent Gurooru to Indra with his respects: but commissioned Gurooru in case of refusal to threaten him with war; and if this did not avail, to add that Krishna would come and trample on the body of his queen, overturn his throne, and take the tree from him by force. Neither the entreaties nor threats or Krishna moved Indra; who, on the contrary, sent him a defiance. Krishna, on the return of Gurooru, collected his forces, and invaded heaven. Dreadful havock was made on both sides. All the heavens were in a state of frightful uproar; and the gods, full of alarm, advised Indra to submit, as he would certainly be overcome. At length Krishna let fly a weapon called Soodurshunu, which pursued the foe whether he went. The gods again exhorted Indra to sue for peace, to prevent his immediate destruction; he

* A house set apart for an angry wife, where she retires till her husband reconciles himself to her.

at length took this advice, and submitted to the enraged Krishna, who carried off the tree in triumph, and appeased his jealous wife Sutyu-bhama.

The following are some of the names of this god: Indra, or, the glorious.—Murootwan, he who is surrounded by the winds.—Paku-shasunu, he who governs the gods with justice.—Pooroohootu, he who was invited to a sacrifice performed by king Pooroo.—Poorunduroo, he who destroys the dwellings of his enemies.—Jishnoo, the conqueror.—Shukru, he who is equal to every thing.—Shutumunyoo, he who performed a hundred sacrifices.—Devusputee, the god of the heavens.—Gotrubhid, he who clipt the wings of the mountains.*—Bujree, he who wields the thunder-bolt.†—Vritruha, he who destroyed the giant Vritru.—Vrisha, the holy.—Sooroo-putee, the king of the gods.—Bularatee, the destroyer of Bulu, a giant.—Hurihuyu, he who is drawn by yellow horses.—Numoochisoodunu, the destroyer of Numoochee, a giant.—Sunkrundunu, he who causes the wives of his enemies to weep.—Toorashat, he who is able to bear all things.—Meghu-vahunu, he who rides on the clouds.—Suhusrakshu, he who has a thousand eyes.‡

UGNEE.

(Plate No. 7.)

This god is represented as a red corpulent man, with eyes, eye-brows, beard, and hair, of a tawny colour. He rides on a goat; wears a poita, and a necklace made with the fruits of eleocarpus ganitrus. From his body issue seven streams of glory, and in his right hand he holds a spear. He is the son of Kushyupu and Uditee.

Ugnee has his forms of worship, meditation, &c. like other gods, but is especially worshipped, under different names, at the time of a burnt offering, when clarified butter is presented to him. The gods are said to have two mouths, viz. that of the bramin, and of fire (Ugnee).

At the full moon in the month Maghu, when danger from fire is considerable, some persons worship this god before the image of Bramha with the accustomed ceremonies, for three days. When any particular work is to be done by the agency of fire, as when a kiln of bricks is to be burnt, this god is worshipped; also when a trial by ordeal is to be performed.

Some bramins are distinguished by the name sagniku, because they use sacred fire in all the ceremonies in which this element is used, from the time of birth to the burning of the body after death. This fire is preserved in honour of the god Ugnee, and to make religious ceremonies more meritorious.‖

Ugnee as one of the guardian deities of the earth, is worshipped at the commencement of every festival. He presides in the S. E.

Bhrigoo, a sagniku bramin and a great sage, once cursed his guardian deity Ugnee, because the latter had not delivered Bhrigoo's wife from the hands of a giant, who attempted to violate her chastity when she was in a state of pregnancy. The child, however, sprang from her womb, and reduced the giant to ashes. Bhrigoo doomed the god to eat every thing. Ugnee appealed to the assembled gods, and Bramha soothed him by promising that whatever he ate should become pure. Ugnee was also once cursed by one of the seven rishees, who turned him into cinders.

Urjoonu, the brother of Yoodhisthiru, at the entreaty of Ugnee, set fire to the forest Khunduvu, in order to cure him of a surfeit contracted in the following manner: Murootu, a king, entered upon a sacrifice which occupied him twelve months, during the whole of which time clarified butter had been pouring on the fire, in a stream as thick as an elephant's trunk: at length Ugnee could digest no more, and he intreated Urjoonu to burn this forest, that he might eat the medicinal plants and obtain his appetite again.

Swaha, the daughter of Kushyupu, was married to Ugnee. Her name is repeated at the end of every incantation used at a burnt offering, as well as in some other ceremonies. The reason of this honour is attributed to Ugnee's uxoriousness.

The heaven of this god is called Ugnee-loku. His principal names are: Vunhee, or, he who receives the clarified butter in the burnt sacrifice (homu).—Veetihotru, he who purifies those who perform the homu.—Dhununjuyu, he who conquers (destroys) riches.—Kripeetuyonee, he who is born from rubbing two sticks together.—Jwulunu, he who burns.—Ugnee, he to whom fuel is presented.

YAMA.

(Plate No. 8.)

This god is called the holy king, who judges the dead. His image is that of a green man, with red garments; inflamed eyes; having a crown on his head, and a flower stuck in his hair;§ sitting on a buffaloe, with a club in his right hand. His dreadful teeth, grim aspect, and terrific shape, fill the inhabitants of the three worlds with terrors.

An annual festival is held in honour of Yama, on the second day of the moon's increase in the month Kartiku, when an image of clay is made, and worshipped with the usual ceremonies for one day, and then thrown into the river. No bloody sacrifices are offered to this god.

Yama is also worshipped at the commencement of other festivals as one of the ten guardian deities of the earth. He presides in the South.

Every day the Hindoos offer water to Yama, in the ceremony called turpunu, as well as annually on the 14th

* It is said, that formerly the mountains had wings, and that they flew into all parts of the earth and crushed to atoms towns, cities, &c.

† In this Indra resembles Jupiter Fulminator.

‡ Mr. Wilkins considers Indra, with his thousand eyes, as a deification of the heavens.

‖ There may be some resemblance in this to the custom of the Romans in preserving a perpetual fire in the temple of Vesta.

§ It is very common to see a flower, which has been presented to an image stuck in the bunch of hair which the Hindoos tie behind the head. This is done under the idea that the flower has some virtue in it. Several shastrus prescribe this practise, and promise rewards to the person who places in his hair flowers which have been presented to his guardian deity, or to any other god.

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UGNEE

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YAMA.

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of the month Ugruhayunu, when they repeat several of his names.

At the time of other festivals the Hindoos sometimes make an image of the mother of Yama,* and worship it. At other times children in play make this image, and pretend to worship it.

On the first of the month Kartiku, a curious ceremony takes place in every part of Bengal: the unmarried girls of each house engage a near relation to dig a small pit near the front of the house, at the four corners of which they sow rice, or barley, or wheat, and plant some stalks of the plantain or other tree. They also plant other branches in the midst of the pit. The place being thus prepared, every morning for a month, these girls, after putting on clean apparel, and sprinkling their heads with the water of the Ganges to purify themselves, present flowers, &c. to Yama by the side of this small pit, repeating an incantation. Each day they put a single kouree† in an earthen pot, and at the end of the ceremony present the thirty kourees to the person who dug the pit. They perform this ceremony to procure from Yama either husbands, or sons, or happiness, and also that they may escape punishment after death.

We have heard of some Hindoos, who, rejecting the worship of other gods, worship only Yama, alleging that their future state is to be determined only by Yama, and that they have nothing therefore to hope or to fear from any beside him.

Yama is judge of the dead. He is said to hold a court, in which he presides as judge, and has a person to assist him, called Chitru-gooptu,‡ who keeps an account of the actions of men. A number of officers are also attached to the court, who bring the dead to be judged. If the deceased persons have been wicked, Yama sends them to their particular hell, or if good to some place of happiness. The poor Hindoos, at the hour of death, sometimes fancy they see Yama's officers, in a frightful shape, coming to fetch them away.

Yama is said to reside at Yumaluyu, on the south side of the earth.‖ All souls, wherever the persons die, are supposed to go to Yama in four hours and forty minutes; and a dead body cannot be burnt till that time has elapsed.

The following account of Yumaluyu, and of Voiturunee, the river to be crossed after death, is taken from the Muhabharutu: After Bramha had created the three worlds, viz. heaven, earth, and patulu, he recollected that a place for judgment, and for the punishment of the wicked, was wanting. He therefore called Vishwukurma, the architect of the gods, and gave him orders to prepare a very superb palace. Opposite the south door Vishwukurma made four pits for the punishment of the wicked. Three other doors were reserved for the entrance of the good, that they might not see the place of punishment when they went to be judged. Bramha, taking with him the gundhurvus, the giants, &c. went to see the place, and gave it the name of Sunjeevunee. The gundhurvus asked Bramha to give them this beautiful palace. Bramha asked them if they were willing to inflict the punishments on the wicked; to which they replied in the negative. The giants were next about to seize the place by force, to prevent which Bramha ordered Vishwukurma to form a vast trench around, and to fill it with water, which became the river Voiturunee. Bramha next ordered Ugnee to enter the river, and the waters became hot. Having thus surrounded the hall of judgment with a river of boiling water, the creator ordered, that after death each one should be obliged to swim across. This, however, subjected the good to punishment, to prevent which, it was ordained that the offering of a black cow to a bramin should cool the river, and render the person's passage easy.§ It was still necessary, that some one should occupy this place, and judge the dead, and Bramha assigned this work to Yama.

The Ramayana contains the following story about Yama: Soon after Gunga came down to the earth, Yama was very angry with the gods, as she left him nothing to do in his office of judge, all the people however sinful, through her power, ascending to heaven. His officers, in a rage, were about to give up their places and leave him. on applying to Indra, he advised him not to place his messengers in any situation where the wind, passing over Ganga, blew, for that all persons touched even by the wind of this sacred river had all their sins removed, and would go to heaven.**

Many other stories are to be found in the pooranus, some of them supposed to be releated by persons who have been at Yumaluyu: the two following are of this description: in a certain village lived two persons of the same name: one of whom had lived out his whole time, the other had many years to live. Chitru-gooptu, examining his register, sent Yama's messengers to fetch the person whose appointed time was expired; the messengers went, but brought the wrong person. On re-examining his records, Chitru-gooptu found out the mistake, and directed the officers to hasten back with the soul before the relations had burnt the body. While at Yumaluyu, this person looked all around, and saw, in one place, the punishments inflicted on the wicked: Yama's officers were chastising some, by casting them into pits of ordure; others, by throwing them into the arms of a red hot image of a wo-

* A very old woman who is at the same time a great scold, is called by the Hindoos the mother of Yumu.

† Shells from the Maldive islands which pass for money in Bengal. More than six thousand of these shells may be bought for a roopee.

‡ That is, he who paints in secret; or he who writes the fates of men in secret.

‖ One Hindoo sometimes jokes with another, by asking him where he is going, as he seems to be proceeding southwards.

§ We do not find that the Hindoos have any ferryman, like Charon, or boat to cross this river, though they talk of crossing it by laying hold of the tail of the black cow which they offered in order to obtain a safe passage. It is very common to see a herdsman to cross a river by taking hold of a cow's tail.

** Whatever the Hindoos may think of Gunga's taking away their sins, it is acknowledged by all, that the inhabitants who live on the banks of the Ganges are the most corrupt and profligate of all the Hindoos.

man;* others, by making their bellies immensely large, and their mouths as small as the eye of a needle; others, by feeding them with red hot balls; others, by throwing them into pits filled with devouring worms and insects, or with fire. In other places he saw those who had practised severe mortifications living in a state of the greatest magnificence; and women who had been burnt on the funeral pile, sitting with their husbands, enjoying the greatest delights. As he was coming away, he saw preparations making for the reception of some one in the highest style of grandeur, and asked the messengers who was to enjoy this. The messengers replied that it was for one of his neighbours, a very holy man, whose appointed time was nearly expired, and who, in fact, died soon afterwards.

A story very similar to this is often related of a person named Buluramu, of the voidyu cast, who lived some years ago at Chopee, near Nudeeya. This man, to all appearance, died; and was lying by the side of the Ganges, while his relations were collecting the wood and other materials to burn the body. Before the fire was lighted, however, the body began to move, and in a little while, the dead man arose, and told his friends of his having been carried by mistake to Yumaluyu, where he saw terrific sights of the punishments of the wicked. This man lived fifteen years after this journey to Yama's palace.

The following story was invented, no doubt, in order to check excessive sorrow for deceased relations. A rich bramin had only one son, who grew up to manhood, and was loved almost to distraction by his parents.† This son however, died in his youth, and his wife was burnt with him on the funeral pile. The father and mother were so overwhelmed with distress, that for years they refused all comfort. During this time, an old servant, who had served the bramin many years, and had eaten of his food,‡ died, and, for his merit, was made one of Yama's officers. This man was going one day to fetch the soul of some one from the village where he had once lived, and saw his former master weeping by the side of the road for the loss of his son. Assuming his old form, he raised up his master, and endeavoured to comfort him, but in vain. He then told him, that he was become one of Yama's officers, on account of the merit he had obtained by serving him (the bramin) and eating of his food; and that now, to remove his sorrow, he would take him and shew him his son. The old man got on his back, and the officer immediately carried him to the residence of Yama, and shewed him his son and daughter-in-law in the greatest happiness, surrounded with every delight, playing at chess. But the son having lost all affection for his parent would not even look at him, though exhorted to it by his wife. He replied, that in numerous transmigrations it was very likely that this old man might have been *his* son again and again. The old man was so incensed, to see that his daughter-in-law had more affection for him than his own son, for whom he was dying with grief, that he desired the constable to carry him back. The old braminee would not believe that her son's affections were thus alienated from them: the constable, therefore, carried her also to see him, but she met with the same treatment. They both immediately renounced their grief for a son who had lost all his filial affection, and resolved to think no more about him.

Other stories abound in the pooranus respecting Yama, some of which relate to disputes betwixt the messengers of this god and those of some other god, about the soul of a departed person, whether it shall be happy or miserable. We insert two of these stories: When the sage Unimanduvyu was a child of five years old, he put a straw into the tail of a locust, and let it fly away. In advanced years, while once employed in performing religious austerities, he was seized as a thief by the officers of justice, and, as he gave no answer on his trial, the king took it for granted that he was guilty and ordered him to be impaled. After he had been impaled four years, his body had undergone no change, and though he appeared perfectly insensible to human objects, he was evidently alive. The king, being informed of this, was filled with astonishment, and declared that he was certainly some great ascetic, equal to one of the gods. He then immediately ordered him to be taken down, but in endevouring to extract the wood upon which he had been impaled, it broke within his body. The sage was then suffered to depart, and, after some time, his religious abstraction was interrupted, though his mind had been so set upon his god, that neither impaling him for four years, not breaking the stake within his body, had disturbed his intense devotion. On awaking from this state he discovered what had been done to him, and that he had suffered all this from the hands of Yama, for having pierced the locust when he was a child. He was exceedingly angry with Yama for such unrighteous judgment. To punish a person for a sin committed at the age of five years, and for so small a crime to impale him for years, was what he could not bear. He then cursed Yama, and doomed him to be born on earth, and to take the name of Vidooru, the son of a servant girl in the house of the mother of Vedu-vyasu.—How the administration of justice in the other world was carried on after Yama assumed human birth, this story does not relate. What an excellent religion for a wicked man! The criminal can punish his judge!

Ujamilu had committed the most enormous crimes, having killed cows and bramins, drank spirits, and lived in the practice of evil all his days. He had four sons; the name of one was Narayunu. In the hour of death Ujamilu was extremely thirsty, and thus called to his son

* This instrument is used for the punishment of adulterers. When Ravana was carrying off Seeta by force, she reminded him, that for this crime he would have to go into the burning arms of this image after death.

† The Hindoos in general carry their attatchment to children, especially to sons, to the greatest excess.—They are amazed at the supposed want of affection in Europeans, who leave their parents in order to traverse foreign countries, some of them without the hope of ever seeing them again.

‡ Its a very meritorious action for a soodra to eat the leavings of a bramin. Hence a soodra will serve a bramin for rather less wages than another person.

—'Narayunu, Narayunu, Narayunu, give me some water.' After his decease, the messengers of Yama seized him, and were about to drag him to a place of punishment, when Vishnoo's messengers came to rescue him. A furious battle ensued, but Vishnoo's messengers were victorious, and carried off Ujamilu to Voikoontu, the heaven of Vishnoo. The messengers of Yama enraged, returned to their master, threw their clothes and staves at his feet, and declared that they would serve him no longer, as they got nothing but disgrace in all they did. Yama ordered Chitru-gooptu, the recorder, to examine his books. He did so, and reported that this Ujamilu had been a most notorious sinner, and that it was impossible for him to reckon up his sins, they were so numerous. Yama hastened to Voikoontu, and demanded of Vishnoo an explanation of this affair. Vishnoo reminded him, that however wicked this man might have been, he had repeated the name Narayunu in his last moments; and that he (Yama) ought to know, that if a man, either when laughing, or by accident, or in anger, or even in derision, repeated the name of Vishnoo, he would certainly go to heaven though, like Ujamilu, covered with crimes, he had not a single metitorious deed to lay in the balance against them.—This is the doctrine that is universally maintained by the great body of the Hindoos: hence, when a person in a dying situation is brought down to the river side, he is never exhorted to repentance, but is urged in his last moments to repeat the names of certain gods, as his passport to heaven. A Hindoo shop-keeper one day declared that he should live in the practice of adultery, lying, &c. till death, and that then, repeating the name of Krishna, he should, without difficulty, ascend to heaven. How shock-this sentiment! How dreadful this mistake!

Description of the heaven of Yama, from the Muhabharutu. This heaven, formed by Vishwukurma, is 800 miles in circumference. From hence are excluded the fear of enemies, and sorrow both of body and mind; the climate is mild and salubrious; and each one is rewarded in kind, according to his works: thus, he who has given much away on earth, receives a far greater quantity of the same things in heaven. He who has not been liberal, will have other kinds of happiness, and will see food, houses, lands, &c. but will receive nothing. All kinds of excellent food are here heaped up into mountains.* To this heaven have been raised a great number of Hindoo kings, whose names are given in the Muhabharutu. The pleasures of this heaven are like those of Indra-pooru: the senses are satiated with gratifications as gross as the writer of this pooranu, the licentious Vyasu, could make them.

Yama married Vijuyu, the daughter of Veeru a bramin. The Bhuvishyu pooranu contains the following story respecting this Marriage: Yama was so pleased with this female, on account of her having performed the Boodhashtumee vrutu, that he appeared to her, and offered her marriage. She was alarmed at the sight of this stranger, and asked him who he was. When she found it was Yama, the judge of the dead, who was thus paying his addresses to her, she was filled with terror. Yama calmed her fears, and permitted her to acquaint her brother, as he would be full of distress after her departure if he were left in ignorance. Her brother told her she was certainly mad—'What to be married to Yama! A fine husband truly!' She however consented, and Yama conveyed her to his palace, but charged her never to go to the southwards. She suspected that there Yama had another favourite, and would not be satisfied till he had explained to her, that his reasons for forbidding her to go southwards, were, that there the wicked were punished, and that she would not be able to bear so dreadful a sight. All these warnings, however, were given in vain: while Yama was one day busy, she took another female or two, and went southwards, till the cries of the damned had nearly terrified her to distraction. To add to the horror of the scene, she saw her mother in torments. On her return, Yama found her in a state of the greatest distress, and soon discovered the cause. She insisted on Yama's delivering her mother that very day, or he should see her face no more. Yama declared this to be impossible; that her own bad conduct had brought her there, and that she could only be delivered according to the forms of shastru, after suffering the punishment due to her. Vijuyu became impatient and clamorous; till Yama told her, that if she could get the merit of the Boodhastumee vrutu, had been three days in the pains of child birth, and that if she would perform a certain ceremony, which he described to her, the queen would be delivered, and would in return transfer the merits of this vruta to her mother, who would immediately be delivered from torments. Vijuyu took this advice, and thus procured the deliverance of her mother from hell.

Yama's principal names are: Dhurmu-raju, or, the holy king.—Pitriputee, the lord of the ancients.—Sumuvurttee, he who judges impartially.—Pretu-rat, the lord of the dead.—Kritantu, the destroyer.—Yumoona-bhrata, the brother of Yumoona.†—Shumunu, he who levels all.—Yama-rat, the chief of the fourteen Yamas.‡—Yama, he who takes out of the world.—Ralu, time.—Dundudhuru, he who holds the rod of punishment.—Shradhu-devu, the god of the ceremonies paid to deceased ancestors; or, he who eats his share of the shraddhu.—Voivuswutu, the son of Vivuswut, or, Sooryu.—Untuku, he who kills, or puts an end to life.

* This seems to be a heaven for gluttons!

† The river Yumoona.

‡ Yama has thirteen assistants, whose names are here given as different names of this judge of the dead.

No 8.



NYROOTHEY

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CHAPTER III.

NYROOTHEY.

The Fourth Guardian of the World.

(*Plate No.* 9.)

According to Hindoo Mythology there existed in olden times a Giant called Nyroothey, a fierce vile and abandoned subject in the world, but by performing religious austerities, of a very severe and incredible nature in the midst of five piles of ever-burning wood of five species, which may be compared, not with the Romish Purgatory, but with five highly heated hells, which he voluntarily underwent for the expiation of his sins which he fulfilled by standing on tip-toe in the midst of these ever burning combustibles for an age of a thousand years; he at the expiration of this period obtained salvation, by the gracious favour and forgiveness of Siva the everlasting god,—who in recompense of Nyroothey's singular and severe religious austerities, was pleased to elevate him to the rank and majesty of a God, and conferred on him the heavenly dignity of presiding as the guardian deity of the South-West portion of the world, equal in every respect to the blessedness and dignity which the preceding guardian deities enjoyed and which station he occupies to the present time.

This god is represented as a dark-blue coloured man, with inflamed eyes, with two tusks projecting out of his mouth, &c. in fact he is represented by the Hindoos as bearing the most hideous aspect imaginable. His conveyance is a monstrous giant, a diabolical being, one of the five classes of giants called *Pramadhagannum*, on whose shoulders he is borne all over the world in an instant of time, even swifter than the course of the wind.

The weapons Nyroothey uses, are a guddah, or club, a sword and a discus. It is surprising Nyroothey has only one wife named Deergheka-Davy—quite unlike the custom of all the other Hindoo gods, who are said to possess a plurality of them. Nyroothey has the full and uninterrupted government of that portion of the world assigned to him by Siva, called Ratchavutty or a country of giants, which is moreover said to be inhabited by other five classes of very ferocious and wicked giants, viz.—Bhootum Pratum, Daukenny, Saukenny, Pramadhagannum and Rauchasa gannum: Rachavutty is described by the Hindoo Sastrees to be a gloomy and uncultivated forest, overrun by innumerable species of wild beasts of indescribable shapes, upon which alone the inhabitants of Nyroothey's dominions live—he is accountable to Siva for that portion of the world committed to his keeping, he is therefore said to be active and vigilant in the equitable government of his dominions, and bestows constant care toward the protection of the same. Nyroothey is nevertheless tyrannical and oppressive to the inhabitants of his country who are all like himself a wicked race. However the guardian deities of the other portion of the world have no authority to intermeddle with the affairs of his dominions.

Nyroothey, has fifteen names, viz. Ratchasa, or the giant, Konapaha, or he that feeds on carcases of giants and beasts, Khravead or Khraveadah, he whose ways are unreasonable, unjust and irregular,—Ratrenchara or Ratrechera, or a wanderer in dark nights, Carboorah, or the black coloured, Nekashatmajah, or he that is born a sinner* or one that commits incest with his mother or sisters,—Yatthoodanah, or an unmerciful tyrant, Pooniahjenna or a sinful being, Nyroothoo, or the guardian of the South-west corner of the world; Yatthoo, Ratchavatty or the king of Ratchavutty, Assora or the guardian of the Assoras, the inhabitants of Ratchavutty, and Assoorapah.

In the marriage ceremonies of Bramins which is called Suddus, at which time the whole assembly of guests pronounce a benediction on the Bridal pair, the guardian deities with the exception of Ananta, are worshipped by them, and a prayer is addressed to each deity, when a little rice coloured with saffron is put in eight small portions, in a circular tray in eight points to represent the guardian deities—and a portion is put in the centre of the tray to represent Bramha and his wife Seruswatee,—Ommon ceremonies to the nine Planets, called Navagragum is then performed—then all these deities are invoked by the assembly, to protect, guard and bless the nuptial pair.

The Hindoos assert that although Nyroothey, by the names he bears, is in very deed a sinful and tyrannical deity to the inhabitants of his own dominions, yet he is merciful and kind to the inhabitants of the other parts of the world and themselves, and they consequently invoke and praise him as an indulgent and merciful deity. This god is privileged to go round the world borne on the shoulders of his swift racer the giant on visits of pleasure, particularly to Kylasa, (Siva's residence,) Sattialogum, Vycoontah, &c.

* One of the names of Nyroothey being Nekashatmajah is given him in consequence of the belief of the Hindoos that, when a giant is born he is at that moment 25 years old, and therefore capable of knowing good and evil, and commits sin even when in the womb. "An immense child indeed twenty five years old when born!"—the Hindoos faithfully believe this.

VAROONA.

The Fifth Guardian of the World.

(*Plate No.* 10.)

This is the god of the waters. His image is painted white; he sits on a sea-animal called mukuru, with a rope* in his right hand.

Varoona's name is repeated daily in the worship of the bramins; but his image is never made for worship, nor has he any public festival or temple. He is worshipped however as one of the guardian deities of the earth; and also by those who farm the lakes in Bengal, before they go out a fishing; and in times of drought people repeat his name to obtain rain.†

A story of this god is contained in the Pudmu pooranum to this purport; Ravana was once carrying an unadee-linga from Himalya to Lunka,‡ in order that he might accomplish all his ambitious schemes against the gods, for it was the property of this stone, also called kamu¶-linga, to grant the worshipper all his desires, whatever they might be. Siva, however, when permitting Ravana to remove this his image to Lunka, made him promise that wherever he suffered it to touch the ground, there it should remain. When the gods saw that Ravana was carrying this stone to Lunka, all the heavens were in a state of agitation; for the gods knew, that if Ravana could be permitted to accomplish his wishes, neither Indra nor any other god would continue on his throne. Council after council was held, and applications made to different gods in vain. It was at last resolved that Varoona should enter the belly of Ravana, who would thereby be compelled to set the stone down, while discharging his urine.‖ Varoona accordingly entered the belly of Ravana, as he was carrying the linga on his head; and the latter soon began to feel the effects of his visit. His belly swelled prodigiously,—he proceeded however on his journey, till at last he could wait no longer. At this moment Indra, in the form of an old bramin, meeting him, Ravana, after asking who he was, and where he was going, entreated him to hold the linga for a short time, promising to bestow on him the greatest favours; to which the bramin consented, agreeing to hold the stone an hour, but no longer. Ravana told him he would not detain him half that time; and squatted on his hams to rid himself of Varoona. After he had thus sat for four hours, the bramin complaining he could hold the stone no longer, threw it down—when the lower part sunk into the world of the hydras, and the top is said to be visible to this day at Voidyunat'hu, a place in the zillah of Beerbhoom, where the river Khursoo is believed to have arisen from the urine of this enemy of the gods.§ Ravana, when he arose, and saw what had taken place, went home full of rage and disappointment: some accounts add, that he went and fought with the gods in the most furious manner.

The heaven of this god, called Varoona-loku, is 800 miles in circumference, and was formed by Vishwukurma, the divine architect. In the centre is a grand canal of pure water. Varoona, and his queen Varoonee, sit on a throne of diamonds; and around them the court, among whom are Sumoodru, Gunga, and other river gods and goddesses;** the twelve Adityus, and other deities; the hydras; Oiravutu; the doityus; the danuvus, &c. The pleasures of this heaven consist in the gratification of the senses, as in the heavens of Indra and others. There does not seem to be a vestige of any thing here, but what would exactly meet the wishes of a libertine.

A scene in the heaven of Varoona:—Nimee, a king, invited Vushisht'hu to preside as priest over the ceremonies at a sacrifice he was about to perform. Vushisht'hu being engaged at that time as priest to perform a sacrifice for some other king, from whom he expected very large presents, excused himself for the present; when Nimee, after using entreaty in vain, employed another sage as priest. Vushisth'hu having concluded the sacrifice in which he was engaged, proceeded to the palace of Nimee; but hearing that the king had employed another priest, was filled with rage, and pronounced a curse on the king, by which he was reduced to ashes. Before the curse took effect, however, the king cursed Vushisht'hu, and reduced his body also to ashes. The soul of Vishisht'hu ascended to Brumha, to enquire how he was to procure a body again. Brŭmha said, 'Go to the gods Varoona and Sooriah.' He went and obtained his body in the following manner: Sooriah, captivated with the sight of Oorvushee, a courtezan, as she was dancing in Indra's heaven, invited her to his house. As she was going, Varoona met her, and became enamoured of her also. [Here the story becomes too filthy to be written.———]. From the inflamed passions of these two gods, Ugustyu, an eminent ascetic, was born, and Vushisht'hu, one of the most exalted of the Hindoo

* This weapon is called pashŭ. and has this property, that whomsoever it catches, it binds so fast that he can never get loose. All the gods, giants, rukshusus, &c. learn the use of this weapon.

† At the time of a drought, it is common for bramins to sit in crowds by the sides of the Ganges, or any other river, and address their prayers to this god. It is reported that when Krishnu Chundru the Rajah of Nuvu dweepu gave presents to vast multitudes of bramins thus employed, that in the midst of their prayers, Varoona sent a plentiful supply of rain.

‡ Ceylon.

¶ Kamŭ means desire.

‖ Ravana could not hold the linga while in this act, as a person hereby becomes unclean until he has bathed. This is the strict rule of the shastra: at present however, should a person, in the midst of his worship, be compelled to discharge urine, he does not bathe, but only changes his clothes.

§ The Hindoos do not drink the water of this river, but bathe in and drink the water of a pool there, which they have called Nuvu gunga, viz. the New Gunga.

** Among these deities are included gods of wells, pools, lakes, basins, whirlpools, &c.

Nº 10.



VAROONA

The God of Water

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No. 11.



VAYOOVA

The God of Wind

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saints, obtained a new body. The priests who had been employed by Nimee, fearing they should lose all employment hereafter if they suffered the king thus to perish, at the close of the sacrifice formed from the ashes of a young man, to whom they gave the name of Junuku, who became the father of Seeta, the wife of Rama.

The meaning of the name Varoona is, he who surrounds.—This god is also called Pru-cheta, or the wish.—Pashee, he who holds a rope.—Yadusangputee, the lord of the watery tribes.—Upputee, the lord of waters.

VAYOOVA.

The Sixth Guardian of the World.

(*Plate No.* 11.)

This is the god of the winds,* and the messenger of the gods. His mother Uditee, it is said, prayed to her husband, that this son might be more powerful than Indra: her request was granted; but Indra, hearing of this, entered the womb of Uditee, and cut the fœtus, first into seven parts, and then each part into seven others. Thus Vayoova assumed forty-nine forms ‡ He is meditated upon as a white man, sitting on a deer, with a white flag in his right hand.

Vayoova has no separate public festival, neither image, nor temple. As one of the ten guardian deities of the earth, he is worshipped, with the rest, at the commencement of every festival. He is said to preside in the N. W. Water is also offered to him in the daily ceremonies of the bramins; and whenever a goat is offered to any deity, a service is paid to Vayoova. In the work called Udikurunu-mala, a burnt sacrifice of the flesh of goats,¶ is ordered to be offered to this god.

The following story is related of Vayoova in the Shreebhaguvutu: On a certain occasion Naruda paid a visit to Soomeroo,‖ and excited his pride in such a manner, that he protested, the god Vayoova could not approach his summit. Naruda carried the news of Soomeroo's insolence to Vayoova, and advised him to go and break down the summit of Soomeroo, which, even to the depth of 800 miles below the surface, was of solid gold; Vayoova went, and produced such a tempest, that the earth trembled to its centre; and the mountain god, terribly alarmed, invoked Gurooru, who came to his relief, and, covering the mountain with his wings, secured it from the wrath of Vayoova. For twelve months, however, the storm raged so that the three worlds were hastening to destruction. The gods desired Naruda to prevail on Vayoova to compose the difference with Soomeroo; instead of complying with which, the mischievous Reehee went, and calling Vayoova a fool for exciting such a storm to no purpose, told him that as long as Gurooru protected the mountain with his wings, there was no hope; but that if he would attack Soomeroo when Gurooru was carrying Vishnoo out on a journey, he might easily be revenged. This opportunity soon occurred: All the gods (330,000,000) were invited to Siva's marriage with Parvutee, among whom were the mountains Soomeroo, Trikootŭ, Ooduyu,§ Ustu, Vindhyu,** Malyuvanu, Gundhumadunu, Chitrukootu, Muluyu, Nilu, Moinaku,†† &c. Vishnoo, riding on Gurooru, also went to the marriage, and all the heavens were left empty. Seizing this opportunity, Vayoova flew to Soomeroo, and, breaking the summit of the mountain, hurled it into the sea.‡‡

Vayoova is charged with an adulterous intercourse with Unjuna, the wife of Késhuree, a monkey. The fruit of this intercourse was Hanooman.

Vayoova was once inflamed with lust towards the hundred daughters of Kooshunabhu, a rajurshee, and because they refused his offers, he entered the body of each, and produced a curvature of the spine. They

* In the funeral ceremonies of the Sect of Dravedah Bramins a particular prayer is repeated in the ears of the dying man. The following is a literal translation of a M. S in our possession which bears reference to the God of Wind, giver or depriver of breath to man. When the great *Bhogavan* created the world and all creatures in it, he set down certain Laws and principles of morality and religion for the guidance and strict observance of mankind, which are comprised in the four principal books called Vedas. In these Vedas are pointed out various incantations and forms of prayers by which one might obtain the object of his wishes with regard to religion. Among these there is one called *Kurna muntru*, which incantation is repeated in the ear of a dying bramin by the next of kin or heir, by the knowledge of which it is said, the soul of the deceased obtains absorbtion in Bramha, or a happy transmigration in another life. The substance of the incantation or prayer is simply this. The life which is the moving principle of the body is in the heart, and holds a connection with the soul. Pranoo Vayoova, which is the wind in the mouth and nose, has connection with Upanu Vayoova; Upanu Vayoova which is the wind discharged from the anus, is connected with the Sumanu Vayoova; Sumanu Vayoova which operates upon and reduces the food in the stomach, is connected with the Oodana Vayoova; Oodana Vayoova which ascending from the throat goes up into the head, is connected with the Vyanu Vayoova; Vyanu Vayoova which diffuses itself over the whole body is connected with the powers of the eye, the sense of seeing is connected with the sense of hearing, the ear by its power of hearing conveys reflection to the mind, the mind by reflection gives utterance to the tongue, speech is connected with the soul; the soul with Prithevie or earth; Prithevie is connected with æther, the æther is connected with the Davulogum, or the sphere of the gods, and the Davulogum is connected with the Brahmalogum in which all things are absorbed.

‡ The forty-nine points. The Hindoos have 49 instead of 32 points, and the pooranums, which contain a story on every distinct feature of the Hindoo philosophy have given this fable; and in the same manner, all the elements are personified, and some remarkable story invented to account for their peculiar properties

¶ The goat, it will be remembered, was slain in the sacrifices of Bacchus.

‖ The mountain of this name personified

§ Mountains over which the sun rises. ** Behind which the sun sets.

†† Some of these belong to the snowy range north of India, and others to the tropical range dividing South from North India. These and other mountains are personified, and by the Hindoo poets are designated as the residence of the gods, and by poetical licence ranged among the inferior gods.

‡‡ Here it became the island of Ceylon, (Lunka).

were made straight again by a king named Brumhuduttu, to whom they were married.

The name of the heaven of this god is Vayoo-loku. His principal names are: Shwusu-nu, or, he who is the giver of breath.—Spurshunu, the toucher.—Vayoova, he who travels.—Maturishwa, he who gave his mother sorrow.*—Prishudushwa, he who rides on the deer.—Gundhuvuhu, he who carries odours.—Ashoogu, he who goes swiftly.—Marootu, without whom people die.—Nubhuswutu, he who moves in the air.—Vayoova, the purifier.—Prubhungjunu, the breaker.

COOBARA.

The Seventh Guardian of the World.

(*Plate No.* 12.)

The Scanda Pooranum contains the following story:—Coobara, the seventh divinity who is the guardian deity of the North portion of the world, is the grand-son of Pollasteer-bramha Reeshee, and the son of Vishoovavashoo, and the step-brother of Ravana the famous giant of Lunka, who being in high favour with, and under the especial protection of Siva was made the inheritor and king of that wonderful part of the world called Allagapoory, where he presides enjoying the immense riches of his dominions to the present day.—The mother of Coobara is a member of the Yetcha caste.

The Hindoo Mythologists describe Coobara to be of a red-gold colour and of a most beautiful figure, and angelic countenance—but he is lame in one leg.† His conveyance is a grey horse, but in consequence of Coobara's lameness he prefers being at times, carried by a man, after Nyroothey's fashion. His weapons are a sword and a club, either of which he uses. The name of Coobara's wife is Chittrarakah, a woman far surpassing the beauty of the goddesses of the other countries, this goddess possesses sound and rare learning, which enables her in a wonderful degree to dive into the secrets of futurity.

The inhabitants of Allagapoory, the loyal subjects of Coobara are of five classes, viz. Yetchal, Vunnaraul, Kinpoorooshaull, Torrangavadanal or those whose faces resemble that of a horse's, and Myhoo. Coobara's dominions are very near the residence of Siva at Kylasa (Himalaya Mountains) and holds the honorable appointment of Prime Minister to him to carry on the affairs of the world. It is said, that Coobera's very superior and wonderful talents have raised him to this high office. The eight *Lutchmees*‡ and nine *Niddees*¶ are under the charge and control of Coobara, who is moreover the Lord general Treasurer of the world,—as he it is who dispenses or distributes riches to those who petition Siva for the same. Allagapoory is the mother country of prosperity, gold, silver and every description of precious gems are to be found in vast quantities there, the trees of the forest are all of gold, the plantain, and the pomegranates are pure gold. Rocks mountains and valleys also abound with this precious metal,—in a word the country is so rich that it surpasses the best studied description that could be written about it.

Coobara has an only son named after his father, Nella Coobaren or the good Cooberan who possesses in a great measure the same character and good qualities as his father.

Coobara has a car or vehicle composed entirely of the most rare description of odoriferous flowers his country produces, which the Hindoos call *Pooshpakavenanum*, and which is said to possess the wonderful power of flying in the air to different regions of the earth, in an instant of time, and it has the power of enlarging and contracting itself, and will at pleasure accommodate one person, and if required twenty-thousand or more.

In the war waged by Ravana against the guardian deities of the world, Coobara although the step brother of sinful Ravana was not spared, but he too had the misfortune of having his kingdom beseiged by him, when he by his superior strength, subdued Coobara, and conquered the whole kingdom, plundered it, and returned to Lunka, with the spoil of the country, among which was the wonderful Car of flowers, which he appropriated for his own use, and retained it in his possession, until his death, which was caused by the hand of the mighty Rama, in the war waged between them, and on his return to Iyodea (Oude) with his goddess the beautiful Seeta, he used Coobara's Car, on which were accommodated beside himself and his family, seventy-two Velloms or legions of Vunnara Senna or regiments of monkies, Hannooman being one of the generals of this mighty army of monkies. Rama on his arrival at Oude ascended the throne of that Empire, on which occasion all the gods or guardian deities honored the ceremony, when the Car was restored to Coobara by Rama, which is now at Allagapoory.

It is further stated that in Coobara's dominions there

* When Indra cut him into forty-nine pieces in the womb.

† Vulcan was lame of one leg.

‡ There are prosperities of eight descriptions, viz Dannah-lutchmee, or Treasures, money in abundance. Danniah lutchmee, or Provisions such as rice, pulse doll &c. Santannah lutchmee or the begetting of many children Gho lutchmee means the possession of numerous cows, calves, elephants, horses, &c. Dyeriah-lutchmee, or the possession of valuable jewels, pearls precious gems, &c. Kirthee-lutchmee, to be held in high repute, fame, to be considered illustrious, &c. Viziah-lutchmee, fortunate lucky prosperous, &c.

¶ Niddee means a room filled with extraordinary treasure, a depot of treasure a treasury—of each of which the following are the names—Mahapudmon, Pudmon Shunckoo Mahakarrah, Kutchapah, Moocoondah, Koondaha, Neelachah, Vurrachah, and also two extra Niddees, viz Sankah Niddee, and Pudmah Niddee—all these are in the charge of Coobera.

Nº 12.



COOBARA

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is a magnificent garden called Chaytraruddum which may be compared to a Paradise, containg fruits and flowers of such rare kind as not to be procurable in the dominions of any of the other gods. The following story is to be found among the Hindoo writings regarding the rare flowers of Coobara's garden. The five sons of Pandoo Durmah rajah, namely, Beemah, Arjoonah, Nakoolah, and Sahadavah, had jointly married a princess named Droputtah Davy, who is considered to be a goddess, and the most beautiful woman in the world, next however in comparison to Seeta:—While her husbands and herself were in a forest or Vannavassum, some of the celestial angels, who fly from one region to another, on errands of the gods, passed over the forest in which Droputty Davy was, and one of them dropp'd a garland composed of those wonderful flowers, he collected in Coobara's garden, which fell on Droputty's lap, who then became quite amazed and bewildered at such a wonderful, and enchanting a garland, and observed with extreme regret that it was fast withering away, she therefore with tears in her eyes entreated one of her husbands named Beemah, to procure her the like flowers, from wherever they were to be found, this was indeed a request involving much impossibility as none dare approach Coobara's garden, nor did Beemah know that this was the place these flowers were procurable, but to please Droputty Davy, he resolved to hazard his life in search of them, to comply with the earnest wishes of his wife, and accordingly set out on a journey, and knew not whither he went, and wandered in strange and unexplored regions, at last by diligent enquiries, and being guided, and informed by the Reeshees, that the flowers he wished to have, were not to be found in any part of the world except in Chaytraruddum (a garden or Paradise) in Coobara's dominions, he therefore persevered for months and years in travelling, undergoing imminent danger, and at last arrived at Coobara's dominions, and at the gate of this wonderful garden, but alas! the disappointment after all his pains and labour in endeavouring to comply with the unreasonable request of his wife, he was sternly refused admittance into the garden by the keepers of it, who were all fierce Bhootum (a species of giants) a battle then ensued between them in which Beemah was overcome and stretched senseless at the gate of the garden, apparently lifeless. A long period having now elapsed the four brothers of Beemah, who were left in the forest became anxious for his safety, and went in search of him almost all over the world without success, and then petitioned Kristna to help them in their search of Beemah, who being a divinity knew where Beemah was, and the sad circumstances under which he was labouring, and in tender compassion to the disconsolate brothers, accompanied them to Allagapoory, and introduced these Princes to Coobara, and explained their case:—Coobara immediately restored their brother Beemah to them, and expressed his regret that Beemah did not apply direct to him for the flowers he was in need of, and then privileged him to take from his garden as much of the flowers, as he was in want of, and assured him that a fresh supply would be granted whenever he wished it. Coobara entertained the royal visitors and the god Kristna with great liberality and kindness during their stay with him, and on their return to their country he dismissed them with his blessing and good will.

Coobara has eighteen names or attributes, viz. Coobaren, Sreddah, Treamba Kashakkun or the beloved friend of Siva, Yetcharat or the governor of Yetchacolla, Guyyakeshoovara, or the king of the Guyya caste, Munnooshiadurmah, or the Lord of good will and charity towards all mankind—Dannadah, or the benevolent and liberal god, the giver of riches, &c. Rajah-Rajah, or the King of Kings, Dannahdepah, or the keeper of the Treasury of Siva, or the god of riches. Kinnaresha, the king of Kinnaras, a caste of people, Vysravanah or the son of Vishoovarashoo, Pollasteeah, or the grand son of Pollasteerbramha-Reeshee, Naravahanah or he whose conveyance is a human being, Yetchaha, or of the lineage of the Yetcha caste, Yekkapingaha, or the red-gold coloured. Iyalaballah, or he who is endowed with immense riches,—Pooniahjennah, Issoorah, the king of the righteous or blessed people.

No bloody sacrifices are offered to this god nor any image made, but the painting is agreeably to the description given of him in the Scanda Pooranum and Bhagavat.

HINDOO LITERATURE.

"The Hindoos attribute their ancient writings to the gods; and, for the origin of the vedus they go still higher, and declare them to have been from everlasting. Though it would be unjust to withhold the palm of distinguished merit from many of their learned men, especially when we consider the early period in which they lived, yet, when compared with the writers of modern times, we are ready to pity the weakness of unassisted reason, even in individuals in whom it shone with the highest splendour."

"The period when the most eminent of the Hindoo philosophers* flourished, is still involved in much obscurity; but, the apparent agreement, in many striking particulars, between the Hindoo and the Greek

* These persons were called Moonees, from munu, to know; and often, Gnanee, or, The Wise: thus, even in the very names by which they were designated, we find the closest union between the Greek and Hindoo philosophers. "What is now called philosophy, was," says Brucker, "in the infancy of human society, called Wisdom: the title of Wise Men was, at that time, frequently conferred upon persons who had little claim to such a distinction."

systems of philosophy, not only suggests the idea of some union in their origin, but strongly pleads for their belonging to one age, notwithstanding the unfathomable antiquity claimed by the Hindoos: and, after the reader shall have compared the two systems, the author is persuaded he will not consider the conjecture as improbable, that Pythagoras and others did really visit India, or, that Goutumu and Pythagoras were contemporaries, or nearly so. If this be admitted, it will follow, that the durshunus were written about five hundred years before the Christian æra. The vedus, we may suppose, were not written many years before the durshunus, for Kopilu, the founder of the Sankhyu sect, was the grandson of Munoo, *the preserver, and promulgator of the first aphorisms of the vedus*; Goutumu, the founder of the Noiyayiku sect, married the daughter of Brumha, the first male: and Kunadu and Putunjulee the founders of two other of these schools, belonged to the same, or nearly the same period. We are thus enabled to fix upon an epoch, in the most interesting period of Hindoo history, which is not only rendered probable by the accordance of two philosophical systems, but by all the chronological data to be gathered from the scattered fragments of history found in the pooranums."

We shall now proceed to offer to the reader some account of the Hindoo Philosophers, and a summary of their Opinions; and in the succeeding numbers, to give Translations from their most important works, or Abridgements of their contents.

Of the Hindoo Philosophers and their Opinions.

"It is to be lamented, that the Hindoo writers afford us no particulars of the domestic history of their sages; though they give us their philosophical opinions, the names of their wives and children, and of the places were their hermitages were situated. It is true, the lives of men so secluded from the world could not have supplied many materials for history; but there must have been various interesting occurrences, even in the forests or convents where they resided, and in their occasional intercourse with each other, and with the kings, their patrons, which would have given a peculiar interest to such memoirs; but here, as in their political history, we meet with nothing that can throw light on the periods in which they lived, nor on those learned disputations in which we know they were engaged.* We are, however, under great obligations to these historians for pointing out so clearly the subjects which engaged the enquiries of these philosophers—that is, the *divine nature*, the *evidences of truth*, the *origin of things*, the *nature of the different forms of matter*, and the *methods of obtaining re-union to the soul of the world*. It will not escape the recollection of the reader, that these were the very subjects so constantly discussed in the Grecian schools. These subjects of enquiry, it must be confessed lay at the foundation of all that was interesting to them in those dark ages, but by the Hindoo ascetics they were discussed in a manner so metaphysical, that only minds equally abstracted with theirs could be interested in them; and this was very much the case with some of the Greeks, especially on points which related to the divine nature, and the origin of the universe."†

"A modern writer has given the following concise summary of the Greek philosophy, as taught by its most celebrated sages and the author here inserts it, to assist his readers in a comparison of the two systems.

"Like Socrates, Plato believed in the unity of the Supreme Being, without beginning or end, but asserted at the same time the eternity of matter. He taught, that the elements being mixed together in chaos, were, by the will of God, separated, reduced into order, and that thus the world was formed; that God infused into matter a portion of his divine spirit, which animates and moves it; and that he committed the care of this world, and the creation of mankind, to beings who are constantly subject to his will. It was further his opinion, that mankind have two souls, of separate and different natures, the one corruptible, the other immortal; that the latter is a portion of the divine spirit, resides in the brain, and is the source of reason; that the former, the mortal soul, is divided into two portions, one of which, residing in the heart, produces passion and desires; the other, between the diaphragm and navel, governs the animal functions of life; that the mortal soul ceases to exist with the life of the body, but that the divine soul, no longer clogged by its union with matter, continues its existence, either in a state of happiness or of punishment. That the souls of the virtuous, of those whose actions are guided by their reason, return after death into the source from whence they flowed; while the souls of those who submitted to the government of the passions, after being for a certain time confined to a place destined for their reception, are sent back to earth, to animate other bodies.

"Aristotle has by some been charged with atheism, but we are at a loss upon what grounds, as a firm belief in the existence of a Supreme Being, is clearly asserted by him, and not any where contradicted. He taught, that the universe and motion are eternal, having for ever existed, and being without end; and although

* These disputes, as described by the pouranic writers, were equally violent with those of the dialectic philosophers, and were maintained by "idle quibbles, jejune reasonings, and imposing sophisms," like those of the Greeks.

† "Nature and its origin was the highest object of study of the Pythagorean schools."

this world may have undergone, and be still subject to, convulsions arising from extraordinary causes, yet motion, being regular in its operation, brings back the elements into their proper relative situations, and preserves the whole; that even these convulsions have their source in nature: that the idea of a *chaos*, or the existence of the elements without form or order, is contrary to her laws, which we every where see established, and which, constantly guiding the principle of motion, must from eternity have produced, and to eternity preserve, the present harmony of the world. In every thing, we are able to discover a train of *motive* principles, an uninterrupted chain of causes and effects: and that as nothing can happen without a cause, the word *accident* is an unmeaning expression, employed in speaking of effects, of whose causes we are ignorant. That in following this chain we are led up to the primitive cause, the Supreme Being, the universal soul, who, as the will moves the body, moves the whole system of the universe. Upon these principles, it was natural for him to suppose the souls of mankind to be portions or emanations of the divine spirit, which at death quit the body, and, like a drop of water, falling into the ocean, are absorbed in the divinity. Though he therefore taught the immortality of human souls, yet, as he did not suppose them to exist individually, he consequently denied a future state of rewards and punishments. 'Of all things,' says he, 'the most terrible is death, after which, we have neither to hope for good, nor to dread evil.'

"Zeno, of Cyprus, taught, that throughout nature there are two eternal qualities; the one active, the other passive. That the former is a pure and subtle æther, the divine spirit, and that the latter is in itself entirely inert, until united with the active principle; that the divine spirit, acting upon matter, produced fire, air, water, and earth; or separated the elements from each other; that it cannot however be said, that God created the world by a voluntary determination, but by the effect of established principles, which have ever existed and will for ever continue. Yet, as the divine Spirit is the efficient principle, the world could neither have been formed nor preserved without him, all nature being moved and conducted by him, while nothing can move or affect him. Matter may be divided, measured, calculated, and formed into innumerable shapes; but the divine spirit is indivisible, infinite, unchangeable, and omnipresent. He supposed the universe, comprehending matter and space, to be without bounds; but that the world is confined to certain limits, and is suspended in infinite space; that the seeds of things existed in the primitive elements, and that by means of the efficient principle they were brought forward and animated that mankind come into the world, without any innate ideas, the mind being like a smooth surface, upon which the objects of nature are gradually engraven by means of the senses; that the soul of man, being a portion of the universal soul, returns, after death, to its first source, where it will remain until the destruction of the world, a period at which the elements, being once more confounded, will again be restored to their present state of order and harmony."

The reader who shall carefully peruse these remarks, and compare them with the opinions of the Hindoo ascetics, hereafter given, cannot fail of being astonished at the amazing agreement betwixt the schools of Greece and India.

SWAYUMBHOOVU, OR MUNOO.

"This sage is known in the pooranums as the son of Brumha, and one of the progenitors of mankind. He is also complimented as the preserver of the vedus at the time of the Hindoo deluge, and as having given an abstract of the contents of these books in the work known by his name, and translated by Sir William Jones. It does not appear improbable, that during the life of Munoo, certain works were written, perhaps from tradition, which, after many additions, were called the *vedu*, or *shrootee*, "that which has been heard." Perhaps Munoo himself, and Ulurku and Markundeyu, are to be considered as the authors of the original aphorisms of the vedu; or, if not the authors, the compilers, from tradition, of what then existed of these books; for, we are not to suppose, that the vedus were all campiled at one period; some of the writers lived in the reign of Rama, and others even as late as the time of the race of the moon."

KOPILU.

"This sage the grandson of Munoo, was the founder of the Sankhyu sect, the author of the original aphorisms to which the sect appeals, and is mentioned in several works, as the most eminent of all the ascetics, knowing things past, present, and to come, and in fact, as able to accomplish whatever he wished.* The Shree-bhaguvutu speaks of him as an incarnation of Vishnoo, and declares, that his appearance on earth was to lead mankind to future happiness, by teaching the doctrines of that school of philosophy of which he was the founder. The Pudmu pooranum says, that his father, Kurmudu, was one of the progenitors of mankind; that his mother, Devu-hootee, was the daughter of Swayumbhoovu; that Kopilu was born at Pooskuru, and lived at Gunga-saguru, and that he was of a dark complexion, and wore yellow garments.—The Kopilu sunghita is ascribed to his pen."

Kopilu's opinions appear to approach very near to

* He is said to have reduced to ashes the 60,000 sons of King Saguru.

Bouddhism: he taught, that God exists in a state wholly distinct from the universe, as the water on the leaf of the water-lily; or, to speak more plainly, that his nature and existence are inscrutable; that he has nothing to do with creatures, nor they with him. In some parts of his writings, he denies the divine existence altogether; and, indeed, one of his aphorisms is, "There is no God." He called the universe the work of nature, as being possessed of the three qualities which give rise to divine wisdom, to activity, and to stupidity. He declared, that nature was undefinable, uncreated, destitute of life, and liable to dissolution. In reply to the question, how that which is destitute of life can give rise to creatures, he referred to the spider's web spun from its own bowels, to the fall of inanimate bodies, to the production of milk in the udder of the cow, &c. He considered nature as the root or origin of the universe, because every thing proceeded from it, or was to be traced to it; and that beyond it nothing was discoverable. Nature, he said, was indescribable, because none of the senses could comprehend it, and yet, that it was one, under different forms; as time, space, &c. are one, though they have many divisions; that there was in nature a property which he called Greatness, from which arose pride, or consciousness of separate existence, or appropriation;* from the latter quality, spring water, fire, air and space, or the primary atoms; and he described these elements combined as forming a pattern, or archetype, from which the visible universe was formed.† Pride, the primary elements, and the eleven organs, he taught, were not essential properties, but modifications of nature."

"After defining the powers of the human mind, and the members of the body, he spoke of an undefined power, inherent in the different parts of the human system, and necessary to their effective use, which he called an emanation from nature. He considered man as composed of matter and spirit, and affirmed, that the active power enjoys or suffers, but remains wholly separate from the passive power, as a mere spectator of its operations, or as a person blind. He compared the passive to a lump of inanimate matter, and yet affirmed, that nature was the source of life."

"Kopilu further taught, that we derive our proofs of the truth of facts from the senses, from inference, and from testimony, or revelation; that we know nothing of God but by inference. He made no distinction betwixt the soul and the animal spirit, but declared, that when the soul became united to matter, it was absorbed in animal cares and pleasures.‡ He said, happiness arose from the quality leading to truth; that the quality giving rise to activity or restlessness, inclines the person to seek his happiness among the objects of sense, and produces sorrow, and from that leading to darkness, insensibility. The first quality led to emancipation; the second, to temporary happiness in the heavens of the gods, and the third, to misery. Exemption from future birth can be obtained only by a person's entirely freeing himself from all attachment to sensible objects.¶ Space, he taught, arose from sound; air, from sound and contact; fire, from sound, contact, and colour: water, from sound, contact, colour, and flavour; earth, from sound, contact, colour, flavour, and odour."

GOUTUMU.

"This is the founder of the Noiyayiku sect. From the Ramayunu, and the Pooranums, we learn, that he was born at Himalaya, about the time of Rama, that is, at the commencement of the treta yoogu; that his father's name was Deerghu-tuma; that he married Uhulya, the daughter of Brumha, and afterwards cursed her for criminal conversation with Indra, the king of the gods; that his dress was that of a very austere ascetic, and that all his hair had fallen from his body, through age, and exposure to the elements. His son, Shutanundo, was priest to Junuku, king of Mit'hila, the father of Seeta. From this account, we see what little reliance can be placed on the pooranums: these works assure us, that Goutumu, though he lived in the second, or silver age, married a daughter of Brumha; but they meet the objection arising from this anachronism, by affirming, that all the sages live through the four yoogus. According to the same authority, Goutumu lived as an ascetic, first, at Pruyagu; next in a forest at Mit'hila, and that, after the repudiation of his wife, he retired to mount Himalaya. His chief disciples were Kanayunu and Jabalee; to the former of whom is attributed a chapter of the rig vedu, which goes by his name; and the latter was a student with Goutumu at the time Rama retired from the court of his father, and became an ascetic; he was sent by Goutumu to forbid Rama's embracing such a life."

(To be continued.)

* The bramins explain this, as the desire to increase, or to become great, or to possess.

† "Intelligible numbers," said Pythagoras, "are those which subsisted in the divine mind before all things, from which every thing hath received its form, and which always remain immutably the same. It is the model, or archetype, after which the world, in all its parts, is framed."

‡ "Plato appears to have taught, that the soul of man is derived by emanation from God; but that this emanation was not immediate, but through the intervention of the soul of the world, which was itself debased by some material admixture; and consequently, that the human soul, receding farther from the first intelligence, is inferior in perfection to the soul of the world. The relation which the human soul, in its original constitution, bears to matter, Plato appears to have considered as the source of moral evil. Since the soul of the world, by partaking of matter, has within itself the seeds of evil, he inferred, that this must be the case still more with respect to the soul of man."

¶ The Stoics taught, that "the sum of a man's duty with respect to himself, is, to subdue his passions; and that in proportion as we approach towards a state of apathy, we advance towards perfection."



YEESAWNIAH

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CHAPTER IV.

YEESAWNIAH.

The Eighth Guardian of the World.

(*Plate No.* 13.)

This God, the creation of Vishnoo, through the instrumentality of Bramha, in common with the other guardian deities, is of a milk-white complexion, has three eyes (the third eye being in the centre of his forehead) and four hands--he uses various kinds of weapons, but the principal ones are a Soolum or a three-tonged fork which he holds in one hand and in another a drum, with the third he is represented as bestowing a blessing, and with the fourth, exhorting the people against fear—he rides on a bull,—his general appearance is like Siva himself. The crown he wears has a diadem attached to it which is the new moon. The name of his wife is Katheyeynee. The North East portion of the world is under his guardianship and government, and the name of his kingdom is Kylasaputnum, he is also the beloved friend of Coobara whose dominions are adjacent to his, and which is said to be as rich as Coobara's kingdom. The happy and righteous inhabitants of Yeesawniah's kingdom are mostly, Reeshees or Saints, Mooniespooras (or just men made perfect and happy after death) and Boothakanas, the latter although a race of giants are not deformed, nor have they any tusks projecting out of their mouths—their complexion and beauty are like Yeesawniah's. These pious and reputable people are happy in the enjoyments of the indulgent and auspicious government or reign of Yeesawniah.

The Hindoos venerate this deity as they do Coobara, and they praise him as a god of *wisdom* and riches, and such is the nature of their superstition, that they strictly, observe when they lay the foundation of a house, temple, or other building, that a cornet of it should bear North East, it being the position of Yeesawniah's kingdom;—a deviation from this rule, they affirm, will always subject the owner to severe misfortunes. They also particularly observe that when a marriage pandall or shed is to be erected, that the first or principal pole of it should be fixed in the N. E. direction.

The following little story is found in the Vedas, which clearly displays the blindness and sillyness of the Hindoos, and how very contradictory and inconsistent the several Vedas are:—They have given Yeesawniah the attribute of the "God of *wisdom*," at the same time they are aware that Yeesawniah was far from being wise; in having bestowed a gift, from the effects of which he himself narrowly escaped. A sinful and wretched giant named Buzmahsooren performed religious austerities of a most dreadful description, for a period of a thousand years, with a hope of obtaining salvation, and also a gift or Vuhrum from Yeesawniah. On the expiration of that time, Yeesawniah being moved with tender compassion towards this penitent giant, requested him to appear in his presence, and to solicit whatever he may be in need of, and assured him that he would to a certainty grant it, Bezmahsooren took advantage of this opportunity, and fell prostrate on his face before Yeesawniah the "God of *wisdom*"—who again promised him under an oath that whatever gift he wished, to obtain he was only to name it freely, and that it would be granted him. Buzmahsooren then solicited the following gift, viz. *that on the head of whichever man he should lay his hand that man should be reduced to ashes that very instant.* Yeesawniah, quite thoughtless that such a gift might prove ruinous to himself, freely bequeathed it when Buzmahsooren with a malicious self-gratification looked about, and saw no man upon whose head he could lay his hand in order to put the gift to a test, at this moment, with ingratitude and malice combined together, he turned on the bounteous giver of the gift, and with violence attempted to lay his hand on the head of his god and benefactor. Yeesawniah being aware of the deadly power of the gift he had granted, was obliged to run for his life from the presence of the giant who a few moments before was an humble suppliant, prostrate at his feet, and who now chased him as he would a boar, and on the point of being overtaken, Yeesawniah fell into a dense forest composed of *Iyvellun-Marum* which bears wild fruits called by the Hindoos *Iyvellunkoy*, in one of which he hid himself. The fruit is said to be of the size of a nut-meg filled with small seeds, which in appearance resembles the idol of *Sivalingum.* Buzmahsooren overcome with fatigue in the search of Yeesawniah was returning quite disappointed. At this time Vishnoo having heard with much regret the dreadful position in which Yeesawniah had reduced himself through imprudence and with burning rage against Buzmahsooren, set out to destroy him, and to liberate Yeesawniah from his confinement, in the wild fruit—to effect this, Vishnoo transformed himself in the appearance of a beautiful maid, and with most enticing charms appeared before Buzmahsooren,—Buzmahsooren became so overpowered with carnal lust at sight of this beautiful figure, that he became most importunate at the same time violent, when the maid reproved him of his vile attempts, and solicited him not to defile her in his impure state of body and kindly requested him in the first instance to go and perform ablution by bathing, as he was a giant, who for a thousand years did not perform the rights or abide by the injunctions of the Vedas (as regards purification)

and that if he did observe such rights in the present instance, she would then only most willingly become his wife—Buzmahsooren considered this but a trifling request, and immediately set out in search of water for performing ablution, for his body was unclean for a thousand years, but he was disappointed in finding water, as Vishnoo through divine power caused all the Rivers Tanks Ponds and valleys to become parched—and vain was Bezmahsooren's search after water, till overcome by fatigue he sat on a spot of dry marshy ground, and there observing a hand-full of water contained in the print of a *cow's foot* he eagerly put his hand, and taking up this little muddy water, rubbed his head with it—*and he was instantly reduced to ashes*, it being the effect of the gift he possessed, which was tested upon himself. This wretched and ungrateful giant having thus perished, Vishnoo liberated Yeesawniah from his confinement, and departed to his kingdom. This is the story of the Hindoos' " *God of wisdom!*

The appearance of Vishnoo in the form of a maid, which he assumed to save Yeesawniah from the giant Bezmahsooren, is called Mohanah Avatar this however is not included in his other principal Avatars or incarnations—but is considered to be an extra Avatar.

BRAMHA.

The Ninth Guardian of the World.

(*Plate No.* 14.)

In the first number of this work, Chapter 1st, we have given an historical account of this deity; what yet remains recorded of him, is, that he is one of the ten guardian deities of the world, and in that capacity, is represented in plate 14, as occupying the uppermost part of the world, and, although the heaven of this divinity is so much above the surface of the earth, yet he being Omnipresent guards and governs that portion of the world, committed to his care.

According to the Scanda and Bhagavattum Pooranums Bramha is said to have through the divine influence of Vishnoo created the World, which the various Pooranums describe in various ways, in one of these it is stated that the world is enclosed in a shell of the shape of an egg, at the middle of which as our readers will see described in plate No. 14 the surface of the world is fixed, which is divided into eight parts and a deity appointed to each as guardian. The world itself being supported upon the thousand heads of the serpent named Ananta. The upper part of the world, rising from the centre of it to *Sattialokum* is divided into seven worlds, viz. *(1) *Boolokum* or the Earth, (2) *Boovurlokum*, (3) *Sowurlokum*, (4) *Mahalokum*, (5) *Janarlokum* (6) *Tuppolokum*, and (7) *Sattialokum* or the heaven of Bramha, where he presides on his throne, as here represented. There are also below the surface of the world (*Boolokum*) seven other regions, viz.—(8) *Attalah*, (9) *Veetalla*, (10) *Soottalah*, (11) *Neetalla*, (12) *Taratalla*, (13) *Mahatalla* and (14) *Pattalahlokum*, which last is a region of extreme darkness, beneath this again is Hell.

We have here extracted the description of the Hindoo World, from Ward's work on Hindoo Religion which will be found to differ in one or two particulars from the above description.

" At the close of the preceding kulpa, Vishnoo was sleeping on the waters of the deluge, and from his navel had a grown a water-lily: from this flower sprang Brumha, who, in the form of Narayana, created, by his word, Shunuku, Sunatunu, Sunundu, and Sunutkoomaru; but these persons embracing a life of austerity, mankind did not propagate; in consequence of which Brumha applied himself to severe austerities, to obtain the blessing of the gods on the work of creation; and continued them for a very long period, but without effect; till at length he burst into a flood of tears: from these tears a number of titans arose; his sighs gave birth to the god Roodra. At the request of his father, Roodra continued the work of creation, but in his hands it dragged on so heavily, that Brumha was obliged to resume it:† he created water, fire, æther, the heavens, wind, the simple earth, rivers, seas, mountains, trees, climbing plants, divisions of time, day, night, months, years, yoogus, &c. He formed dukshu by his breath; Mureechee and Utree proceeded from his eyes; Ungira from his head; Bhrigoo from his heart; Dhurmu from his breast; Sungkulpu from his mind; Poolustyu from the air in his body; Pooluhu from the air which is inhaled into the body; Krutoo from air expelled downwards, and Vushisht'hu from the air which produces deglutition. After this, in the night, he assumed a body possessing the quality of darkness, and created the giants; then assuming, in the day, a body possessing the quality of truth, he created certain gods, and in the evening, the progenitors of mankind; he next assumed a body possessed of the quality which stimulates to activity, and created men. To this succeeded the creation of birds, cows, horses, elephants, deer, camels, fruits, roots, with all other animate and inanimate substances, forms of verse, &c.; yukshus also, and pishachus, gundhurvus, upsuras kinnurus, serpents, &c. to all of whom he appointed their proper work. Perceiving however that men did not yet propagate, he divided his body into two parts, one of which became a female, Shutu-Roopa, and the other a male, Swayumbhoovu.‡

" The earth still remained covered by the waters,¶

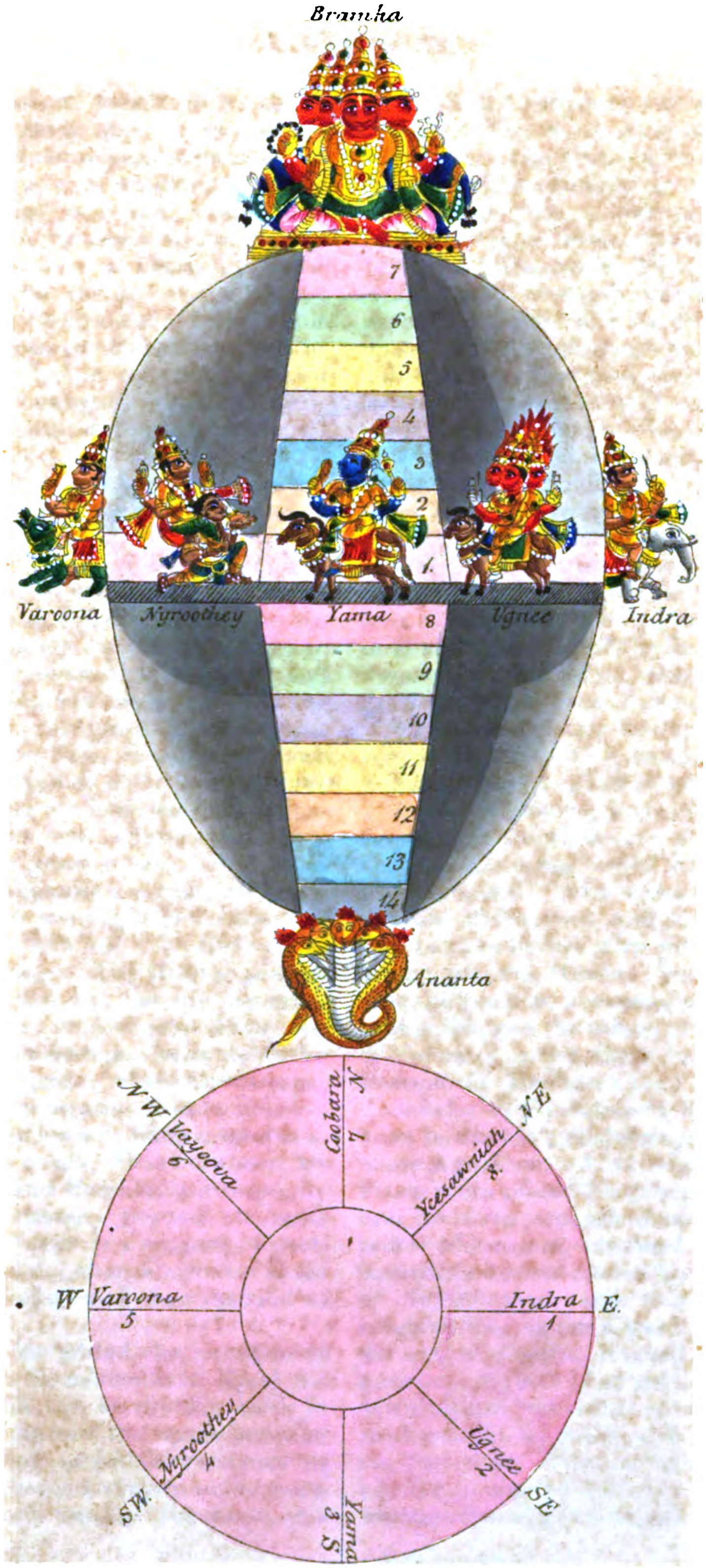
* These numbers are references to Plate 14.

† What a striking contrast does the perplexity of these creators form to the divine fiat—" Let there be light, and there was light!"

‡ See the Koormu pooranum.

¶ It may seem unaccountable, that Bramha did not first raise the earth, and then create the beings who were to occupy it; but the Hindoo historians declare, that the work of creation was performed in one of the higher heavens, untouched by the waters of the deluge, and that the creatures were afterwards let down to the earth.

No. 14.



The Circumference of the World according to the Hindoo Mythology divided into 8 parts each under the Guardianship of a Deity.

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BRAMHA

Represented as one of the Guardian Deities.

and Swayumbhoovu, anxious to obtain its emersion, addressed himself to the powers above. As the first act of divine favour, he obtained a boat, containing the vedus, into which he, together with his wife, and Ulurku and Markundeyu, two sages who had survived the deluge, entered; they bound the vessel to the fins of a fish, (an incarnation of Vishnoo,) and then prayed to Bramha for the emersion of the earth. As the reward of their devotions, Vishnoo, assuming the form of the boar, with his tusks drew the earth from the waters, and fixed it, according to some shastrus,* on the thousand heads of the serpent-god Unanta; while others declare,† that it remains suspended in the air by the invisible hand of God.

"I know not where to introduce better than in this place the following description of the earth: The earth is circular and flat, like the flower of the water-lily in which the petals project beyond each other: its circumference is 4,000,000,000 of miles. In the centre is mount Soomeroo, ascending 600,000 miles from the surface of the earth, and descending 128,000 below it. It is 128,000 miles in circumference at its base, and 256,000 wide at the top. On this mountain are the heavens of Vishnoo, Siva, Indra, Ugnee, Yama, Nyroothey, Varoona, Yayoova, Coobara, Yeesawniah, and other gods. The clouds ascend to about one third the height of the mountain. At its base, are the mountains Munduru, Gundhu-madunu, Vipoolu, and Sooparshwu; on each of which grows a tree 8,800 miles high. On each side of the mountain are several countries divided by ranges of mountains, the farthermost of which is bounded by the salt sea. All these countries are called Jumboo-dweepu. The Hindoo geographers further add, that beyond this sea, are six other seas dividing from each other, in a circular form, six other countries, as Plukshu-dweepu, surrounded by Ikshoo, the sea of sugar-cane juice; Shalmulu-dweepu, by Soora, the sea of spirituous liquors; Kooshudweepu, by Ghritu, the sea of clarified butter; Krounchu-dweepu, by Dudhee, the sea of curds; Shaku-dweepu, by Doogdu, the sea of milk; and Pooshkuru-dweepu, by Jalarnuvu, a sea of sweet water. Beyond all these countries and their circular seas is a country of gold, as large as the rest of the earth; then a circular chain of mountains called Loka-loku; and then the land of darkness, or hell.‡

To this description may be added the situation of the heavenly bodies: The firmament is of equal dimensions with the surface of the earth; the earth is 800,000 miles distant from the sun, the space between which is called Bhoovur-loku, and is the residence of the siddhus.¶ The distance from the sun to the moon is 800,000 miles. At the total wane of the moon, this planet is in a perpendicular line with the sun, by which the light of the moon is prevented from descending to the earth. The distance from the moon to the constellations, still ascending, is 800,000 miles. 1,600,000 miles above this, is the planet Mercury (*Bootha*); 1,600,000 miles above Mercury, is Venus (*Sookra*). 1,600,000 miles above Mercury, is Mars (*Ungaraka*.) At the same distance, ascending, is Jupiter (*Broopasputy*); 1,600,000 miles beyond him, is Saturn (*Saney*); and 800,000 miles above Saturn is Ursa major, the seven principal stars, the heavens of seven rishees;‖ 800 miles above these is Dhroovu, the polar star. The space from the sun to Dhroova, is called Surgu-loku. At the destruction of the world, the earth, and every thing between it and this star, is destroyed. 8,000,000 miles above Dhroovu, the chief gods reside. Beyond this, is the residence of the sons of Bramha, ascending 16,000,000 of miles. Still higher, 3,200,000 miles, is the residence of the regents of the quarters and other sons of Bramha. The highest elevation, the residence of Bramha, is 4,800,000 miles above the last-mentioned heaven.§ Some affirm, that all these regions also are destroyed at the time of the dissolution of the world.

"Decending now to the earth, let us persue the course marked by the pooranums, and trace the progress of human events as laid down in these writings:"

"Swayumbhoovu, from the vedus found in the boat, formed the work known at present by his name,** and governed the world by the laws which he had thus compiled. After some time, he gave himself up to a life of devotion, and placed his eldest son Priyuvruto on the throne, who married a daughter of Vishwu-kurma, the Hindoo Vulcan, by whom he had thirteen sons, aud one daughter. Six sons embraced an ascètic life, and the others governed the seven divisions of the earth under their father, who gave Pluckshu-dweepu to Medha-tit'hee; Kooshu to Jyotishman; Krounchu to Dyootiman; Shaku to Bhuvyu; Pooshkuru to Suvulu; Shalmulu to Vupooshman, and Jumbooto Agnidhru. After reigning 1,200,000,000 years. Priyu-vrutu placed his youngest brother Oottanu-padu over his seven sons, abandoned the world, and, by the power of devotion, obtained celestial happiness. Oottanu-padu was succeeded by his son Druvu, who reigned 36,000 years, and then had a separate heaven assigned him, as the reward of his virtues. Ootkulu, the son of Druvu, reigned a short time, and then embraced the life of an ascetic; his son Vutsuru had five children, the eldest of whom, Pooshparnnu, succeeded to the kingdom, and was followed by his eldest son Vyooshtu. His son Chukshooshu, at the close of his reign, was exalted to the state of a munoo, and was succeeded in the kingdom Oolmookhu, the eldest

* The pooranums and potical works.
† The writer of the Sooryu siddhantu, and other astronomers.
‡ See the Markundeyu pooranu and Shree bhaguvutu.

¶ A race of demi gods
‖ Canonized saints.
§ See the Bramhu-pooranum.
** The Institutes of Munoo.

of his eleven sons. After him reigned Urgu, whose son Venu was so abandoned, that his father, through grief, renounced the world, and retired to a forest. Venu forbad the exercise of all the offices of religion, and directed that worship should be paid to him alone; but being cursed by Doorvasu, and other sages, he died. The kingdom being left without a sovereign, the sages produced from the dead body of Venu two children a son and a daughter: the son's name was Prit'hoo, who is spoken of as the first Hindoo *king*, those who had preceded him being considered rather as patriarchs than kings. Prit'hoo divided is kingdom into separate provinces, taught his subjects the use of agriculture, manufactures, &c. and raised his empire to the highest state of prosperity. At length, having performed the sacrifice of a horse one hundred times, he placed his son Vijitashwu* on the throne, and, entering a forest, obtained celestial happiness. Ubhidhanu, the next monarch, had six sons: the eldest, Vrishuda, who succeeded to the kingdom, married the daughter of the sea, and was famous for his religious austerities. His ten sons had all one name, Prucheta; were all married to one female; and all reigned at once; their son Dukshu was the last of the race of Octtanu-padu. After the extinction of this race, the seven sons of Priyuvrutu governed alone the kingdoms which had been assigned to them.

Medhatit'hee, the sovereign of Plukshu, had seven sons, Shantubhuyu, Shishiru, Sookhoduyu, Nundu, Shivu, Kshemuku, and Dhroovu. He divided his territories into seven parts, which were distinguished by the names of his sons, to whom he had assignd them; they were separated by seven chains of mountains, called Gomedu, Chundru, Narudu, Doondoobhee, Somuku, Soomuna, and Voibhraju: and by seven rivers Unootupta, Shikhee, Vipasha, Tridiva, Kroomu, Prusrita and Sookrita.

Vupooshmanu had also seven sons, Shwetu, Rohitu, Jeemootu, Huritu, Voidyootu, Manusu, and Sooprubhu, among whom he also divided his kingdom, which contained the same number of mountains, rivers, &c. as that of his brother. The bramins in these countries were light colored; the kshetriyus, red; the Vysias yellow, and the Soodras, (as might be expected) black.

The sovereigns of Kooshu, Krounchu, and Shaku, had each seven sons, among whom they divided their kingdoms, which were separated by seven mountains, and seven rivers, like the other dweepus.

In these five dweepus the manners of treta-yoogu always prevail; the people lived to the age of 5000 years; nor do they then die through disease, which is unknown in these regions. Beside men and giants, gods, celestial choiristers, satyrs, &c. reside here.

Shuvulu had two sons, Muhaveetu and Dhatukee. His kingdom was divided by a circular chain of mountains, 400,000 miles high. The eldest son obtained the central part of the kingdom, and gave his own name to it; his subjects lived 10,000 years; were of one caste and were distinguished for their virtue: in short, they were equal to the gods. They worshipped God only in the mind.

Agneedhru divided Jumboo-dweepu into nine parts, and distributed them among his nine sons born of a celestial courtezan, viz. Nabhee, Kingpoorooshu, Huree, Rooroo, Hirunmuyu, Rumyuku, Ilavritu, Bhudrushivu and Ketoomalu. These nine sons married the nine daughters of Soomeroo. Nabhee, had a son named Rishubhu, who married Juyuntee, a virgin presented to him by the king of heaven, and by whom he had a hundred sons, eighty-two of whom became bramins, and nine hermits. The other nine were Bhurutu, Koosha-vurttu, Ilavurttu, Muluyu, Ketoomalu, Bhudru-senu, Indru-sprik, Vidurbhu, and Keekutu. Rishuvu divided his kingdom into nine parts, but gave the whole to his eldest son Bhurutu; who however, retaining the nominal supremacy in his own hands, gave eight parts to his brethren, while he governed only one part, which receive the name of Bharutu-vurshu, or the country of Bharutu, and embraced the whole of India from the Himalaya mountains to the sea.

ANANTA.

The Tenth Guardian of the World.

(*Plate No.* 15.)

Ananta or Adesheshen, is the first serpent bearing a thousand heads which Vishnoo, through the instrumentality of Bramha had created and brought into existence, that it may be, not only a guardian deity, but that the world which was then to be brought into existence may be borne up by this deity above the waters of the deluge. It so happened, that when Bramha commenced the grand work of bringing a world into existence, which he effected by taking a single leaf of the water-lily found floating on the waters, the root of which was springing from the navel of Vishnoo, who had been asleep in the depths of the sea—which he spread on the waters of the deluge and spread clay thereon, in order to form *Prithivee* or the earth, he failed in the attempt, as the first formation of the world became unsteady and reeled to and fro and was on the point of sinking when Bramha being much alarmed prayed to Vishnoo or the eternal spirit of God and implored assistance, consequently *Ananta* was directed and charged by Vishnoo to render immediate

* This son conquered Indra, the king of heaven, and hence obtained this name.



ANANTA

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assistance in preserving and supporting the sinking world above the waters; he promptly fell into the deeps, and with his thousand heads bore it up—but the most strenuous efforts of even mighty *Ananta* could not long bear up the weight, and therefore looked up to Bramha for assistance, on which occasion Vishnoo assumed the shape of a tortoise* and assisted Ananta.

Ananta resides in Pattalahlokum, in which myriads of that species of serpents each bearing a number of heads also dwell—he carries on his government among them with equity and justice. He has eight ministers of state, each having a thousaud heads—their names are Karkotaghan, Dutchen, Dhathraratchun, Wansookee, Kalinghan, Nagan and Boojenghun.

The following little nonsensical stories regarding Ananta and his kingdom are found in the Hindoo Mythology. It appears that Ananta's kingdom in the ancient times was subject to and suffered much violence from the frequent and powerful invasions of Garooda, or the *braminy kite*, and his innumerable armies, who in times without number penetrated into *Pottalahlokum* and assaulted the peaceful inhabitants thereof and committed dreadful slaughter among them; to prevent further mortality which may be caused by Garooda, Ananta obtained an effectual remedy by applying to Vishnoo for three sorts of Mythological medicines, viz. *Moorthasanjevee*, or the life-preserving drug, *Jeevahrutnum* or the carbuncle of life, *Amroota* or the mythological beverage of immortality, by virtue of these medicines the inhabitants were ever after preserved from death. Garooda was afterwards prevented from entering Ananta's kingdom, nor was he any ways disposed to do so, having understood of the life giving medicines, they possessed.

The above story is no doubt founded upon the general belief of the Hindoos that the Garooda or braminy kite is the bitter enemy of all species of snakes, particularly of the cobra-de-capella, as it looks principally after snakes and devours them in preference to any other reptile. The Hindoos affirm as a great truth which may be put to the test by any who may disbelieve it; that such is the dread of a cobra-de-capella toward a braminy kite, that should the shadow of it happen to pass over the body of a snake it would immediately stupify it for some hours and even immediate death has been caused in many instances.

It is stated in the Bharathun Pooranum, that Beemah sennah Maharajah one of the sons of Pandaval Maharajah had a cousin named Doorooyodanum—Maharajah, a most tyrannical and blood-thirsty Prince, who bitterly hated Beemah Sennah—Maharajah, (who was a valiant man possessing wonderful powers of strength) and was ever contriving schemes to destroy him but all of which proved ineffectual—by reason of Beemah possessing the united strength of *ten thousand elephants*. Doorooyodanum as a last resource to put his murderous designs into effect, and well knowing Beemah to be a great gormandizer and one who always fared plentifully invited him on one occasion to a sumptuous dinner, previously having prepared delicious food of various kinds in large quantities, and introduced in them very poisonous and intoxicating drugs, which would have sufficed to destroy hosts of elephants,—Beemah feasted most voraciously on the the entertainment given by Doorooyodanum, so that he became to all appearances dead, then Doorooyodanum took advantage of him in this helpless state, and binding him with innumerable chains, and fastening the body to a block of wood, threw it into the River Ganges;—Beemah's body floated up and down from one end of the world to the other for some time, he being still in an insensible state, till at last the current drifted it to a place called *Bullum* or the channel which leads to the entrance of Pattalahlokum, and it was ultimately drifted into an immense tank situated in the heart of Ananta's kingdom, in which there were innumerable venomous serpents, which fell upon the body of Beemah and mortally bit it, but as the Hindoos believe that *venom cures venom* or poison acts against poison, the effects therefore of the bites of these reptiles cured Beemah of the effects of the large quantity of poison which had been infused into his system, and he revived much stronger than before, and broke every chain with which he had been bound, and immediately fell upon the inhabitants of Ananta's kingdom and began to maltreat them dreadfully but by the virtue of the *life-preserving-drugs* they were saved from death. At this time Ananta became disturbed at this strange and unexpected circumstance, and quite surprised how a mortal had dared to enter his dominions, he ordered his Prime Minister to summon Beemah to his presence, but Ananta beholding the gigantic figure of Beemah, and fearing the warlike effects of his power, most kindly and respectfully entertained him, and having set a most previous crown on his head, and adorning him with jewels which surpasses the best description—desired Beemah to relate his adventures as to how he came into Pattalahlokum. Beemah then related his story, by stating that he was one of the sons of Pandaval Maharajah and all the circumstance which brought him into the place. Ananta well pleased with Beemah, entertained him for many days with feastings—and then proposed he should be united by marriage to a young and beautiful maid of his kingdom named *Naga-Kannya* or a virgin of the species of serpents, but Beemah was obliged, most respectfully to decline

* This is the second incarnation called Kachyupa Avatar in which Vishnoo assumed the form of a tortoise. After the earth had been created, it reeled backwards and forwards, and was very unsteady wherefore Vishnoo in the form of a tortoise, took the earth upon his back, and it became steady.-Wilkins.

this honorable offer upon grounds that he being an immense man possessing the combined strength of *ten thousand elephants*, would prove no proper match to such a delicate and beautiful virgin but said that his brother Arjoonah Maharajah would be glad to avail himself of the honor of being united to her. After which Beemah proposed to take his journey to his world, which he effected by the wonderful assistance of Ananta. The journey of Beemah from Pattalahlokum to the world above was effected by his having been seated on a three headed serpent, while innumerable others of the same tribe, entwined themselves one after another to the tail of the first snake by which means the snake on which Beemah was seated arrived at the world above in an instant of time.

Ananta has two names, viz. *Adesheshia*, the first created serpent, or duration—Ananta, or the everlasting, or endless. No bloody sacrifice is offered to this god, or any separate devotion paid him, but is only worshiped in the Ommom ceremonies in common with the other nine guardians of the world, in the marriage ceremonies of the Bramins.

Vishnoo is said to be reposing during a calpa, (an Astronomical period of a thousand ages,) upon the serpent Ananta. Mr. Wilkins in his translation of the Heetopades speaks of it thus—" Nearly opposite to Sultan-gunga a considerable town in the province of Bahar, there stands a rock of granite, forming a small island in the midst of the Ganges, known to Europeans by the name of the *rock of Jehangueery*, which is highly worthy the travellers notice for a vast number of images carved in relief upon every part of its surface; amongst these there is Hary* of a gigantic size, recumbent upon a coiled serpent, whose heads which are numerous, the artist has contrived to spread into a kind of canopy over the sleeping god, and from each of its mouths issues a forked tongue, seeming to threaten death to any whom rashness might prompt to disturb him. The whole figure lies almost detached from the block on which it is hewn; is finely imagined, and executed with great skill. The Hindoos are taught to believe, that at the end of every Calpa, or creation, all things are absorbed in the deity, and that in the interval to another creation, he reposeth himself on the serpent *Sesha*, duration, and who is also called Anantat† or endless.

Images of this god are made and kept almost in all Pagodahs, particularly in the temples of *Sivalingum*, where it is represented as a canopy over it.

SOORIAH.

RAVEE,‡ OR THE SUN.

The Eleventh Guardian of the World.

(*Plate No.* 16.)

This god, the son of Kushyupu, the sage, is painted red. He holds a water-lily in each hand, and rides in a chariot drawn by seven red¶ horses.

‖ Ravee as one of the planets is worshipped only at the great festivals. The Jyotish-tutwu says, that if a person be born under the planet Ravee, he will possess an anxious mind, be subject to disease and other sufferings, be an exile, a prisoner, and endure much sorrow from the loss of his wife, children, and property.

While bathing, the Hindoos repeat certain incantations, in order to bring the waters of all the holy places in the heaven of this god into the spot where they are standing, and thus obtain the merit of bathing not only in Gunga, but in all the sacred rivers, &c. in the heaven of Sooriah. After bathing too the Hindoos make their obeisance to this god in a standing posture; the more devout draw up their joined hands to the forehead, gaze at the sun, make prostration to him, and then turn round seven times, repeating certain forms of petition and praise. On these occasions they hold up water in their joined hands, and then 'pour out a drink-offering' to the sun.

When the terrific being which sprung out of Siva's bunch of hair went with all the bhootus, &c. to destroy Dukshu's sacrifice, all the gods being present, this monster, seized on Sooriah and knocked out his teeth: in consequence, at the time of worship, only soft things, as flour, &c. are now offered to this god, such as a toothless old man might eat.

Sooriah is charged in the Muhabharutu with ravishing Koontee, a virgin, from wlrence Kurnnu, a giant, was born.

* Preserver.

† This god answers as a bedstead when Vishnoo is asleep, when seated as a throne, and when walking as an umbrella and the lower parts of the body as sandals.

‡ Hence Ravee-varo, or Sunday.

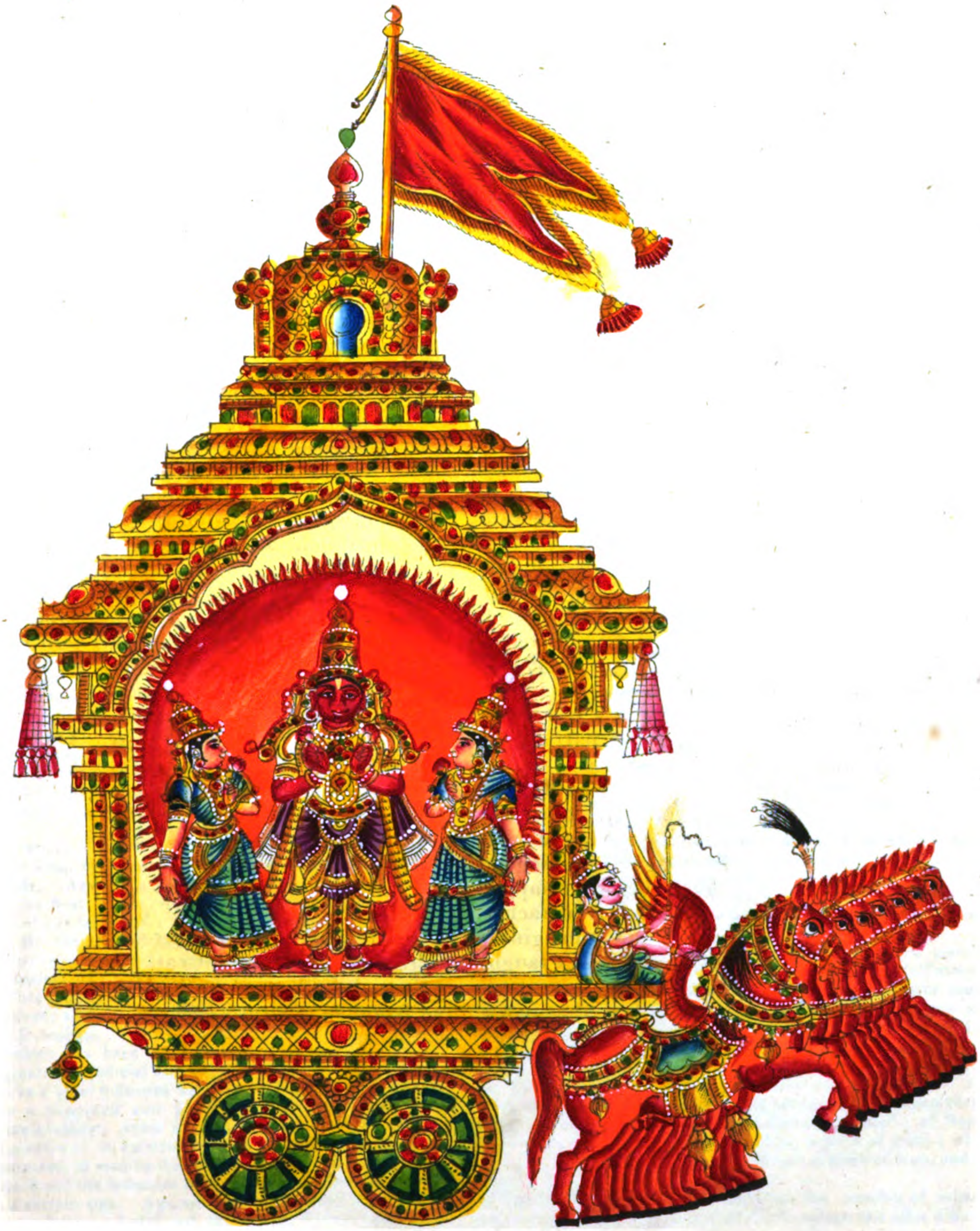
¶ Not green, as mentioned by Mr. Maurice.

‖ The Hindoos, like other idolatrous nations, have gone into the worship of the heavenly bodies. The planets, the constellations, the signs of the zodiac, the stars in general, the star Canopus, (1) the star Kalu pooroosbu, &c. have all been deified, and are worshipped with appropriate forms of petition, praise, &c. some of them at the festivals of other gods, and others at different times. The constellations are worshipped separately at the births of children, as well as at the anniversaries of these births till the time of death.

Some persons suppose, that the worship of the elements was the primitive idolatry of the Hindoos, and that of heroes the invention of later times. It is plain, however, that the vedus, supposed to be the most ancient of the Hindoo writings, countenance the worship of deified heroes. These books contain accounts of Bramha, Vishnoo, and Siva, and most of the other deities. A paragraph in the Rig-vedu speaks of the gods choosing Indra to be their king, whom they placed on a throne faucifully constructed with texts of the vedu. Amongst all the gods none are charged with greater crimes than Indra, who seduced the wife of his spiritual guide; indeed, from a variety of facts it is high-

(1) Called by the Hindoos Ugustyu, the sage.

No. 16.



SOORIAH

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The bramins consider Sooriah as one of the greatest of the gods, because in glory he resembles the one Bramha, who is called tejomuyu, or the glorious. In the vedus also this god is much noticed; the celebrated incantation called the gayutree, and many of the forms of meditation, prayer, and praise, used in the daily ceremonies of the bramins, are addressed to him. He is at present worshipped daily by the bramins, when flowers, water, &c. are offered, accompanied with incantations.

On a Sunday, at the rising of the sun, in any month, but more especially in the month Maghu, a number of persons, chiefly women, perform the worship of Sooriah. 'The sun is annually worshipped on the first Sunday in the month Maghu. The name of this worship is called Dhurmu-bhaoo, or Sooriah-bhaoo. The ceremonies vary in different places, the women appear to be the principle actors; though none are excluded, and even Mussulmans are so far hindooized as to join in the idolatry. At the dawn of the morning a great number of offerings are carried into the open field, and placed in a row. The offerings consist of fruits, sweatmeats, pigeons and kids. A small pot is placed by each person's offering containing about a pint and a half of water. A device made of a water-plant a species of Millingtonia, intended to represent the Sun, is placed on the edge of the pot, and a small twig of the mango-tree, with a few leaves on it, put into it. The pot with all its appendages represent the sun, perhaps as the vivifier of nature. By each offering also is placed—what shall we call it, an incense-alter, or censer called dhoonachee. It resembles a chaffing-dish, made of copper, and stands upon a pedestal about a foot high. It contains coals of fire, and a kind of incense from time to time is thrown into it, principally the pitch of the salu-tree called dhoona. Near each offering is placed a lamp which is kept burning all day. The women also take their stations near the offerings. At sun-rise they walk four times round the whole row of offerings, with the right hand towards them and the smoking dhoonachees placed on their heads, after which they resume their stations again, where they continued in an erect posture, fasting the whole day, occasionally throwing a little incense into the dhoonachee. Towards evening the bramins who attend the ceremony throw the pigeons up into the air; which being young, could not fly far, and are scrambled for and carried away by the crowd. The officiating bramin perfo-

ly probable, that to the vedus we are to attribute the foundation of this whole fabric of superstition. These books contain prayers to procure the destruction of enemies, as well as encourage the burning of widows alive, (1) which is surely a far greater crime than any thing done in the presence of the images of Rama or Krishna. The ancient idolatry therefore, seems to have been as corrupt as any thing practised at present.—Is it not probable that the horrid worship of Moloch was really that of the element of fire?

We do not find, however, that the heavenly bodies are worshipped on the tops of houses, as appears to have been the case among those nations from whom the Jews learnt their idolatry. It is said of Manasseh, that 'he worshipped all the host of heaven, and served them.' Josiah, the son of Manasseh, put down all that burnt incense unto Baal, to the sun, and to the moon and to the planets, and to all the host of heaven. By the prophet Jeremiah, God threatens, that the people shall bring out the bones of the king of Judah, of the princes, priests, prophets and people, and adds, 'And they shall spread them before the sun, the moon, and all the host of heaven, whom they have served; they shall not be gathered nor be buried; they shall be for dung upon the face of the earth. By the prophet Zephaniah, God threatens to cut off them 'that worship the host of heaven upon the house-tops.' Stephen, in rehearsing the hirtory of the children of Israel before the Jewish council, declares, that God formerly gave up their forefathers to worship the host of heaven, and mentions among other objects of worship the star of the god Remphan.

This worship, which has been so general among heathen nations, seems to have originated in judicial astrology, and in the belief that the heavenly bodies have a great influence upon human events. Hindoos, whose birth under a supposed evil planet has been ascertained, are often filled with melancholy; some abandon themselves to despair, careless of what becomes of an existence connected with such omens. The reader will perceive, in reading the account of Saturn, to what a degree the Hindoos dread the influence of this planet, especially at the time when it is in a certain sign. Against fears of this kind the prophet Jeremiah warned the Jews: 'Learn not the way of the heathen, and be not dismayed at the signs of heaven, for the heathen are dismayed at them.'

At the great festivals a small offering is presented to all the planets at once; but except on these occasions they are never worshipped together. They are, however, frequently worshipped separately by the sick or unfortunate, who suppose themselves to be under the baneful influence of some planet. At these times the nine planets are worshipped, one after the other, in regular succession. The ceremonies consist of the common forms of worship before other images, and close with a burnt-offering to each planet.

To Sooriah are offered in the burnt sacrifice small pieces of the shrub urku; (2) to Chandra, those of the pulashu; (3) to Mars, those of the khudiru; (4) to Mercury, those of the upamargu; (5) to Jupiter, those of the ushwett'hu; (6) to Venus, those of the ooroomburu; to Saturn, those of the shumee; (7) to Rahoo, blades of doorva grass; and to Ketoo, blades of kooshu grass.

In honour of Sooriah boiled rice mixed with molasses is burnt; milk is to be mixed with the rice offered to Chandra; with that to Mars, curds; with that to Mercury, clarified butter; to Jupiter is offered frumenty; to Venus, boiled rice alone; to Saturn, various kinds of food; to Rahoo, goat's flesh or fish; to Ketoo, blood from the ear of a goat, mixed with rice.

The image of Sooriah is to be a round piece of mixed metal, twelve fingers in diameter; that of Chandra is to be like a half moon, a cubit from end to end; that of Mars, a triangular piece of metal measured by the thickness of six fingers; that of Mercury, a golden bow measuring the thickness of two fingers from one extremity to the other; that of Jupiter like a flower of the water lily; that of Venus, a four-square piece of silver; that of Saturn, an iron scymitar; that of Rahoo, an iron mukuru; and that of Ketoo, an iron snake.

The fees accompanying the worship of the different planets are various: at that of Sooriah, a milch cow; of Chandra, a shell; of Mars, a bull; of Mercury, a morsel of gold; of Jupiter, a piece of cloth; of Venus, a horse; of Saturn, a black cow; of Rahoo, a piece of iron, and of Ketoo, a goat.

When the officiating bramin performs the worship of separate planets, he must put on vestments of divers colors, and offer different kinds of flowers.

(1) O fire, let these women, with bodies anointed with ghee, eyes (coloured) with stibium and void of tears, enter the parent of water, that they may not be separated from their husbands, may be in union with excellent husbands, be sinless, and be jewels among women." *Rigvedu.*
(2) Asclepias gigantiæ. (3) Butea frondosa. (4) Mimosa catechu. (5) Achyranthes aspera. (6) Ficus religiosa. (7) Mimosa albida.

rates the ears of the kids with a needle; after which they are seized by the first person who touches them. About sun-set the offerers again take up the smoking dhoonachees, and make three circuits round the rows of offerings. After this the offerings and lighted lamps are taken away by their respective owners, who throw the lamps into a pool of water.'

Women frequently make a vow to Sooriah to worship him, on condition that he give—to one, a son; to another, riches; to another, health, &c. Some perform these ceremonies after bearing a son. This worship is sometimes attended to by one woman alone; at other times, by five, six, or more in company.

Sooriah and the other planets are frequently worshipped in order to procure health. This the Hindoos call a sacrifice to the nine planets, when flowers, rice, water, a burnt sacrifice, &c. are offered to each of these planets separately. It is said, that two or three hundred years ago, Muyooru-bhuttu, a learned Hindoo, in order to obtain a cure for the leprosy, began to write a poem of one hundred Sanscrit verses in praise of Sooriah; and that by the time he had finished the last verse he was restored to health. These verses have been published under the title of Sooriah-shutuku, the author at the close giving this account of his cure. Sometimes a sick person procures a bramin to rehearse for him a number of verses in praise of Sooriah, offering at the same time to this god, rice, water and juva* flowers. If the person be very ill, and a man of property, he employs two or three bramins, who repeat as many as a thousand verses. This ceremony must be performed standing in the sun: when a thousand verses are rehearsed, the recitation occupies more than a day. The origin of this method of obtaining relief from sickness is ascribed to Shambu, the son of Krishna one of the most beautiful youths in the three worlds, who was directed in a dream to repeat, twice a day, the twenty-one names of Sooriah then revealed to him.

The persons who receive the name of Sooriah, and adopt this god as their guardian deity, are called Sourus: they never eat till they have worshipped the sun, and when the sun is entirely covered with clouds they fast. On a Sunday many Sourus, as well as Hindoos belonging to other sects, perform, in a more particular manner, the worship of this idol, and on this day some of them fast.

The Ramayana contains the following story respecting Sooriah, Hanooman, &c. In the war betwixt Rama and Ravana, an arrow discharged by Pavana pierced the body of Lukshmunu: Rama and all his friends were exceedingly alarmed for the life of Lukshmunu; the physicians tried all their efforts in vain. At last one physician declared that if four kinds of leaves could be brought from the mountain Gundhu-madhunu, and applied to the wound, Lukshmunu might probably be restored to health. The god who had given this arrow to Ravana had declared, that whoever was wounded with it in the night should not recover if a cure were not obtained before day-light. It was night when the wound was inflicted, but Hanooman engaged to bring the leaves before morning. To secure the fulfilment of his promise, he leaped into the air, and alighted on the mountain; but searched in vain for the medicinal leaves. While in his search, Ravana, who had heard what was going forward, sent Sooriah to arise on the mountain at midnight. Hanooman in a rage, leaped up and seizing Sooriah's chariot wheels, placed the blazing god under his arm and the mountain on his head, and carried them to the camp of Rama, where the friends of Lukshmunu searched out the plants, applied the leaves, and restored him to health; after which Hanooman permitted Sooriah to depart.

Sooriah has two wives, Survurna and Chaya.† The former is the daughter of Vishwu-kurma. After their marriage, Survurna, unable to bear the power of his rays, made an image of herself; and, imparting, life to it, called it Chaya,‡ and left it with Sooriah. She then returned to her father's house, but Vishwukurma reproved his daughter for leaving her husband, and refused her an asylum; but promised that if she would return, he would diminish the glory of Sooriah's rays. Suvurna resolved not to return, and, assuming the form of a mare, fled into the forest of Dunduku. Chaya and Yama, whom Survurna had left with Sooriah, could not agree; and Yama one day beating Chaya, she cursed him, so that he has ever since had a swelled leg. Yama, weeping, went to his father Sooriah, shewed him his leg, and related what had happened; upon which Sooriah began to suspect that this woman could not be Suvurna, for no mother ever cursed her own son, and if she did, the curse could not take effect. He immediately proceeded to the house of his father-in-law, who received him with great respect, but unperceived gave him a seat consisting of different sharp weapons, by which he became divided into twelve round parts. Sooriah was enraged, and could not be pacified till his father-in-law informed him that his daughter, unable to bear the glory of his rays, had forsaken him. On enquiring where she was gone, the father said he had sent her back to him immediately on her arrival, but that where she now was he could not say. Sooriah, by the power of dhyanu,¶ perceived that Survurna had become a mare, and was gone into some forest. The story here becomes too obscene for insertion.

* Hibiscus rosa Sinensis.

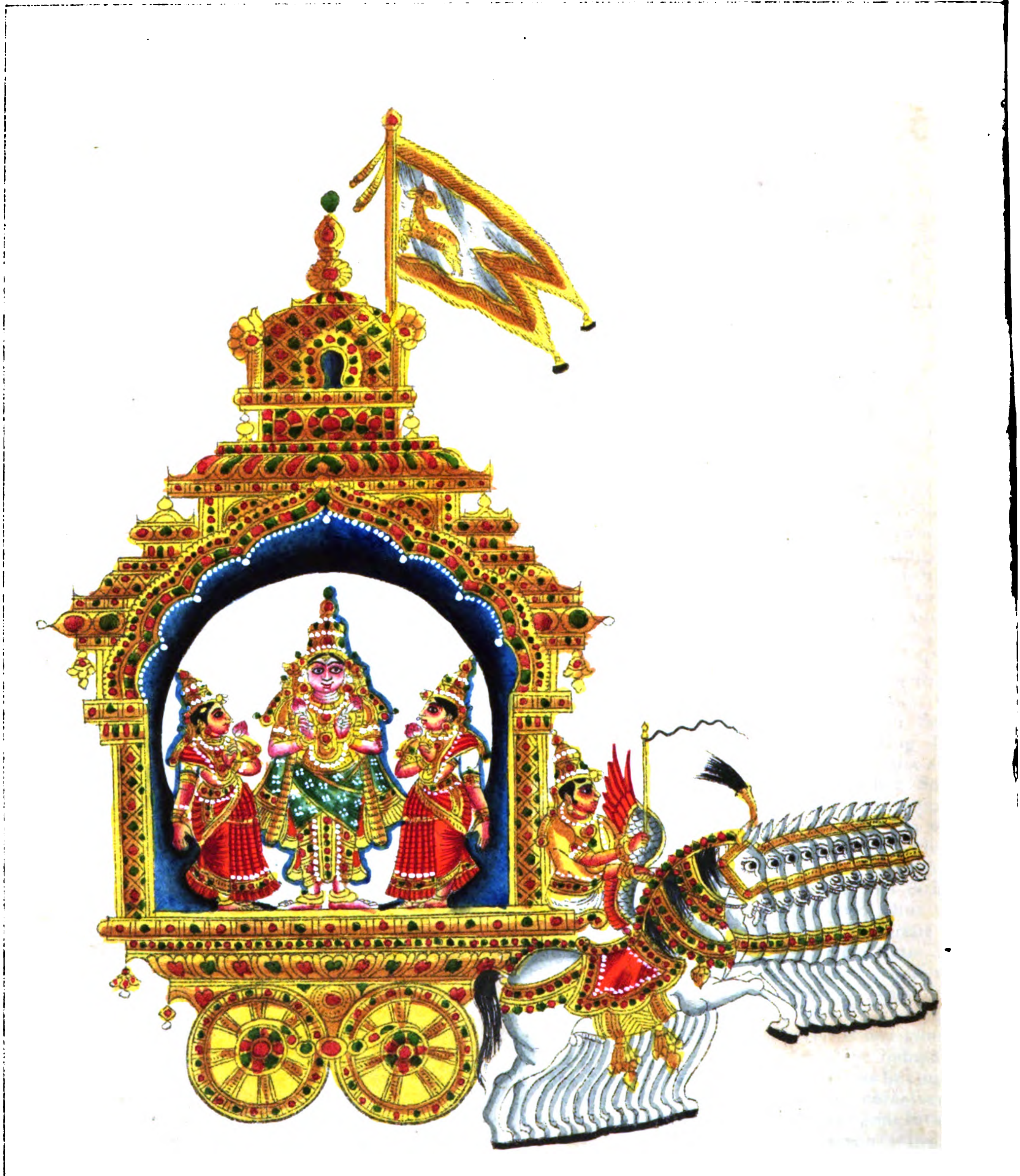
† See Plate 16—Survurna on the right and Chaya on the left of Sooriah.

‡ This word means a shadow.

¶ When the old Hindoo ascetics wished to ascertain a fact, they performed what is called dhyanu. viz. they shut their eyes, and began to meditate, when it is said, the information they sought was revealed to them.

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CHANDRA

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UNGARAKA

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Sooriah and Suvurna in the forms of a horse and a mare had two children, to whom they gave the names of Ushwinee and Koomaru. *(a)* When Sooriah returned to his palace, he asked his wife who this woman (Chaya) was. She gave him her history, and presented her to him as his wife, and from that time Chaya was acknowledged as Sooriah's second wife.

There are no temples dedicated to Sooriah. The heaven of this god is called Sooriah-loku. A race of Hindoo kings, distinguished as the descendants of the sun, once reigned in India, of which dynasty Ikshwakoo was the first king, and Rama the sixty-sixth.

The following are the principle names of Sooriah: Sooru, or, he who drives up the earth.—Sooriah, he who travels, he who sends men to their work.—Dwadushatma, he who assumes twelve forms. *(b)* Divakuru, the maker of the day.—Bhaskuru, the creator of the light. —Vivuswut, the radiant.—Siptashwu, he who has seven horses in his chariot.—Vikurtunu, he who was made round by Vishwukurma in his lathe.—Urku, the maker of heat.—Mihiru, he who wets the earth. *(c)* —Pooshunu, he who cherishes all.—Dyoomunee, he who sparkles in the sky.—Turunee, the saviour.—Mitru, the friend of the water-lily. *(d)* —Gruhuputee, the lord of the stars.—Suhusrangshoo, the thousand-rayed.—Ravee, he who is to be praised.

CHAPTER V.

CHANDRA.

Soma, (e) or the Moon.

(Plate No. 17.)

The image of Soma is that of a white man, drawn by ten horses, or sitting on the water-lily. With his right hand he is giving a blessing, and in the other he holds a club.

In the work called Udhikurunu-mala, a sacrifice is ordered to be performed to Soma, and the worshipper is promised a place in the heaven of this god.

All the Hindoo Ceremonies are regulated by the rising or setting, the waxing or waning of the moon. The Jyotish-tutwu says, If a person be born under the planet Soma, he will have many friends; will possess elephants, horses, and palanqueens; be honourable and powerful; will live upon excellent food; rest on superb couches, &c.

A race of Hindoo kings are said to have descended from Soma by Rohinee, *(f)* and are called the children of the moon. The first of these was Boodhu, and the forty-sixth Yoodhist'hiru.

This god on a certain occasion was forcibly carried away by Gurooru, the bird on which Vishnoo rides, and delivered up to the giants. The giants, anxious to become immortal, as well as the gods, promised Gurooru that if he would bring the moon by force, so that they might drink the nectar, supposed to exist in the bright parts of that planet, they would deliver his mother from the curse pronounced against her by her son Uroonu, by which she had been doomed to become the slave of her sister. Gurooru soon seized the god, and placed him trembling among the assembled giants; but while the latter were gone to bathe, and prepare for partaking of the waters of immortality, Indra arrived and delivered the captive, and thus disappointed these implacable enemies of the gods. Soma is charged with seducing the wife of Broopaspooty or Jupiter his preceptor.

The chief names of this god are: Soma, or, he from whom the water of immortality springs.—Himangshoo, he whose beams are cooling.—Chandra, he at whose rising people rejoice.—Indoo, the great.—Koomoodubanduvu, the friend of the flower Koomoodu. *(g)*—Vidhoo, he who causes the gods to drink the water of life.—Soodhangshoo, he whose rays are as the water of life.—Oshudheeshu, the lord of medicinal plants.—Nishaputee, the lord of night.—Ubju, he who was born from the waters.—Joivatriku, the preserver of men.—Glou, he who decreases.—Mrigranku, he on whose lap sits a deer.—Kulanidhee, he with whom are the kulas. *(h)*—Dwijuraju, the chief of the bramins.—Nukshutreshu, the lord of the planets.—Kshupakuru, he who illumines the night.

ANGARAKA.

Mangala or Mars. (*i*)

(Plate No. 18.)

This god is painted red; rides on a sheep; wears a red necklace and garments of the same colour; and has four arms: in one hand he holds a weapon called shuktee; with another he is giving a blessing; with another forbidding fear; and in the fourth he holds a club.

If a person be born under the planet Angaraka he will be full of anxious thoughts, be wounded with offensive weapons, be imprisoned, be oppressed with fear from robbers, fire, &c. and will lose his lands, trees, and good name.—*Jyotish-tutwu.*

(a) That is, the sons of a mare: these are now physicians to the gods. *(b)* Alluding to his progress through the twelve signs.
(c) The Sooriah shutuku says, the sun draws up the waters from the earth, and then lets them fall in showers again.
(d) At the rising of the sun this flower expands itself, and when the sun retires shuts up its leaves again.
(e) Hence Soma-varu, or Monday. *(f)* The Hyades.
(g) Nymphæa lotus. After the rising of the moon this flower is said by the Hindoos to expand.
(h) Kula is the one 16th part of the disk of the moon, viz. that quantity which it increases or decreases in one day.
(i) Mangala-varu, or Tuesday. Mangala is also called Angaraka, or, he who travels; Kooju, the son of the earth; and Lohitangu, the blood coloured.

BOOTHA *or Mercury.* (*a*)

(Plate No. 19.*)*

This god has four arms: in one hand he holds the discus, in another a club, in another a scymitar, and with the fourth is bestowing a blessing. He rides on a lion; is of a placid countenance; and wears yellow garments.

The following is an account of the birth of Bootha: On a certain occasion Broopasputy, the spiritual guide of the gods, made a great feast, to which he invited all the gods: Chandra was present among the rest; who, during the festival, fell in love with Tara, the wife of Broopasputy. Not knowing how to accomplish his wishes, after his return home he invited Broopasputy to a sacrifice, begging him to bring his wife with him. Broopasputy and his wife proceeded to the palace of Chandra, but saw no preparations for the sacrifice. The former expressing his surprize at this circumstance, Chandra told him that the sacrifice was unavoidably delayed, and advised him to return for a short time to his devotions leaving his wife at his house. Broopasputy consented, and during his absence Chandra dishonoured the wife of his spiritual guide, who, on his return, finding his wife pregnant, cursed Chandra, and hurled him into the sea, where he continued like a cinder, leaving the earth in darkness for two calpus, or 864,000,000 years. Broopasputy compelled his wife to deliver herself, and, on the birth of the child Bootha, reduced her to ashes. Bramha afterwards raised her from her ashes, and, thus purified, Broopasputy took her to his embraces again. Sumoodra, (the sea) incensed at his son for this horrid crime of dishonouring the wife of his divine teacher, disinherited him. Chandra then applied to his sister Lakshmee, (*b*) the wife of Vishnoo, by whose power part of his sin was removed, and he became light like the moon when three years old. She also applied in his behalf to Parvutee, who resolved to restore Chandra to heaven, and for this purpose planted him in the forehead of her husband, (*c*) who went, thus ornamented to a feast of the gods. Broopasputy, on seeing Chandra again in heaven was greatly incensed, and could only be appeased by Bramah's ordaining that the lascivious god should be excluded from heaven, and placed among the stars; and that the sin by which his glory had been obscured should remain for ever. Chandra now asked Bramha to remove the vomiting of blood, with which he had been seized since his fall from heaven, who directed him, as a certain cure, to hold a deer on his knees.

If a person be born under the planet, Bootha, he will be very fortunate, obtain an excellent wife, &c.—*Jyotish-tutwu.*

(*a*) Boothavaru, or Wednesday. The meaning of Bootha is, the wise He is also called Rouhineyu, the son of Rohinee, and Soumyu, the son of Soma.

(*b*) Lakshmee was born, like Chandra at the Churning of the sea by the gods.

(*c*) In Siva's forehead is placed a half moon.

(*d*) Bropasputy-varu or Thursday.

BROOPASPUTY *or Jupiter.* (*d*)

(Plate No. 20*)*

The image of this god, the son of the sage Ungira, is painted yellow. He sits on the water-lily; has four arms in one hand he holds a roodraksha bead-roll: in another an alms' dish; in another a club; and with the fourth he is bestowing a blessing.

Broopasputy is preceptor and priest to the gods; in whose palaces he explains the vedus, and performs a number of religious ceremonies.

If a person be born under the planet Broopasputy, he will be endowed with an amiable disposition; possess palaces, gardens, lands, and be rich in money, corn, &c.; obtaining the affections of all, his honours will increase; he will possess much religious merit; and in short will have all his wishes gratified. Schatryas, Vysias and Soodras, if born under this planet, will be prosperous and happy; but bramins will not be so fortunate: the reason given is, that Broopasputy is a bramin, and therefore does not wish to exalt those of his own caste.—*Jyotish-tutwu.*

This god is charged in the Muhabharutu with deflouring the wife of his eldest brother Ootut'hyu.

Names. Broopasputy, or, preceptor to the gods.—Sooracharyu, the priest of the gods.—Gishputee, the eloquent.—Gooroo, the preceptor.—Jeevu, he who revives the gods. (*e*)—Angirusu, the son of Ungira.—Vachusputee, the lord of words, viz. the eloquent.

HINDOO LITERATURE.

(Continued from page 30.)

Goutumu wrote a work called Nyayu, the aphorisms of which are still preserved, though not much studied. He also wrote the law treatise which bears his name. He was followed by Vatsyayunu, who wrote a comment on the Nyayu. At the close of the dwapuru yoogu, Galavu wrote a comment on both these writers, and, during the time of the Bouddhu kings, Ooduyunacharyu is said to have collected into a small treatise what had been before written. After the death of the last writer, Bachusputeemishru, wrote a comment on the works of his predecessors; and, two or three generations afterwards, Gungeshu wrote the Tuttwu-chinta-munee, the work which is read now by the pundits of this school throughout Bengal. Numerous comments have been written on the work of Gungeshu, but in Bengal that of Shiromonee, the scholar of Vasoo-devu-sarvvubhoumu, of Nudeeya, is almost exclusively studied. (*f*) Shiromonee also enjoyed the instructions of Pukshu-dhuru-mishru, a learn-

(*e*) That is when the gods die in battle, Broopasputy by incantations restores them to life.

(*f*) We ought to mention another comment scarcely less popular, that of Mut'hoora nat'hu, one of Shiromunee's scholars; and a small compilation by Vishwu-nat'hu-siddhantu, given as the substance, or outlines of the Noiyayiku philosophy. This small work has likewise met with a commentator, whose name we have not heard.

No 19.



BOOTHA

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BROOPASPUTY

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ed man of Junuku-pooru. The famous Choitunyu, was his fellow student at Nudeeya. Many comments have been written on the work of Shiromunee, but those of Jugudeeshu and Gudadhuru are chiefly consulted by students in Bengal.

Goutumu taught, that God is the Great or Excellent Spirit, whose nature has been defined, in various ways, by the philosophers of the different schools; that evidence of the truth of things is to be obtained by proofs discernible by the senses, by inference, by comparison, and by sensible signs, or words; and these modes of proof he applied to things; the qualities of things; work, or motion; kinds; divisions, or parts; and absence. In *things*, he comprised matter, (*a*) water, (*a*) light, (*a*) air, space, time, regions, animal spirit, the Great Spirit, and mind. Under the head *light*, he introduced eleven subdivisions; under that respecting *air*, nine; under *space*, six; under the two next heads, five each; and under the two last, eight. He taught, that God is capable of unity; of separation; of being multiplied; of assigned dimensions; that he is possessed of wisdom, desire, and thought. The capacities and feelings which he ascribed to the animal spirit, were, wisdom, joy, sorrow, desire, envy, anxiety, numerical increase, definition, separation, union, disjunction, vice, and virtue. To the understanding he ascribed the capacity of discerning first and second causes, and the final end of things; the property of unity and numerical increase, definition, separation, union, disjunction, and velocity. Under the head of *qualities*, he included colours; tastes, six; sorts; kinds, two; scents, touch, numbers, measures, distance, union, separation, bulk, wisdom, joy, sorrow, desire, envy, carefulness, heaviness, liquidness, affection, natural order, merit, demerit, sound. By *work* or *motion*, he understood, ascending, descending, desiring, stretching, going. Of *sorts*, he made two divisions, the great and the small. Under the head *divisions*, or *parts*, he made no separate distinctions. Under *absence*, he placed four divisions, as distance, the absence of previous existence, destruction, non-existence. Under the head of wisdom, he made three divisions; certain knowledge, uncertain, and error: these he again subdivided. He likewise taught his disciples, that space, time, region, kind, the human soul, the Great Spirit, and primary atoms, were eternal. (*b*) He divided sounds into two kinds, that of the voice, and all other sounds; and taught, that significant sounds, as gutturals and palatals, proceed from those parts which receive a stroke in the act of pronunciation. He also described sound in its formation, continuance, and extinction; and declared that all sounds are to be ascribed to air. Respecting colours, he opposed those who maintain, that they are derived from the process through which things of various colours pass, as an earthen pot becomes red in burning, &c. He further taught, that, the primary atoms excepted, all material things were open to the senses; that material things were destroyed in three ways: first, by water, during the night of Brumha; secondly, by pestilence, famine, war, and other extraordinary methods; thirdly, when all sentinent beings obtain absorption in Brumha. In this manner, Goutumu proceeded through the divisions already mentioned, with their subdivisions, defining the nature of things according to the logical rules the prescribed to himself.

On the subject of creation, Goutumu taught, that God, being possessed of eight qualities, or dispositions existing eternally within himself, manifested himself as a body of light; (*c*) and that from hence the primary atoms issued; that the creator next gave existence to Hyrunu-gorbhu, the first form or pattern of things, and, having formed vice and virtue, directed this imagined being to create things agreeably to this model. (*d*) After this, Hirunyu-gurbhu, in union with these qualities taking the primary atoms, formed the universe; and Brumha uttered the vedus. According to the divine appointment, men are born subject to time, place, vice and virtue.

He directed the person who wishes for supreme happiness, first, to seek wisdom, by rejecting what is doubtful; by ascertaining what is capable of proof, and what is certain, particularly respecting divine objects; what belongs to the senses; to comparison; to the reason of things; to proofs from the nature of things; to the inseparable nature of things; to that which is not doubtful; to that which contains difficulties; to that which is capable of dispute; to that in the proofs of which there are faults; to make himself master of what is unanswerable; to ascertain the distinctions of things; and to learn how to expose errors. He must then extinguish in himself all sorrow, [the causes of] birth, vice, and false wisdom; he must listen to discourses on God, and fix them indelibly in his mind; and in this manner he will obtain emancipation, consisting in the eternal extinction of all sorrow.

Putunjulee.

The Roodru-jamulu the Vrihunnundee-keshwuru, and the Pudmu pooranu, supply some information respect-

(*a*) Under each of these three heads he made fourteen subdivisions.

(*b*) "All bodies, says Epicurus, consist of parts, of which they are composed, and into which they may be resolved; and these parts are either simple principles, or may be resolved into such. These first principles, or simple atoms, are divisible by no force, and therefore must be immutable."

(*c*) With respect to God, Pythagoras appears to have taught, that in substance he is similar to light." According to Zoroaster, the human soul is a particle of divine light, which will return to its source, and partake of its immortality; and matter is the last or most distant emanation from the first source of being, which, on account of its distance from the fountain of light, becomes opaque and inert, and whilst it remains in thisstate is the cause of evil; but, being gradually refined, it will at length return to the fountain whence it flowed."

(*d*) "God, that he might form a perfect world, followed that eternal pattern, which remains immutable." "By ideas, Plato appears to have meant patterns, or archetypes, subsisting by themselves, as real beings, in the Divine Reason, as in their original and eternal region, and issuing thence to give form to sensible things, and to become objects of contemplation and science to rational beings. It is the doctrine of the Timæus, that the Reason of God comprehends exemplars of all things, and that this Reason is one of the primary causes of things." "The exemplar," says Seneca, "is not the efficient cause of nature, but an instrument necessary to the cause."

ing this sage, to whom the Patunjulu school of philosophy owes its origin, and who wrote a work on the civil and canon law. He is said to have been born in Ilavritu-vurshu, where his father Ungira and his mother Sutee resided, and that immediately on his birth he made known things past, present, and future. He married Loloopa, whom he found on the north of Soomeroo, in the hollow of a vutu tree, and is said to have lived as a medicant to a great age. Being insulted by the inhabitants of Bhogu-bhandaru, while engaged in religious austerities, he reduced them to ashes by fire from his mouth.

He taught, that the Divine Spirit and the soul of man were distinct; that the former was free from passion, but not the latter; that God was possessed of form, or, was to be seen by the yogee; that he is placable, glorious, the creator, preserver, and the regenerator of all things; that the universe first arose from his will or command, and that he infused into the system a power of perpetual progression; that the truth of things was discoverable by the senses, by experience, comparison, and revelation; that some material things were unchangeable, and others changeable; and that the latter pass through six changes, as birth, increase, &c.; that every thing arose from five elements, fire, water, &c.; that knowledge is of five sorts, certain, uncertain, &c.; that there are five kinds of men: those who are governed by their passions, the wrathful, the benevolent, the pious, and those who are freed from worldly attachments; that emancipation is to be obtained by yogu, that is, by perfect abstraction of mind. (*a*)

Kunadu.

The founder of the Voisheshiku school, is to be placed in the same age with Goutumu. According to the Rig-vedu, he was a tall man, with a grey beard, his hair tied round his head like a turban, and his whole body withered with age and religious austerities. His father received the name Vedu-shira, or, he who carried the vedu on his head, on account of the great regard he shewed to these works. He lived as an anchorite upon mount Neelu: his disciple Moodgulu was a very learned ascetic, whose posterity became so numerous, that to this day many bramins are known as the descendants of Moodgulu. (*b*)

The Pudmu pooranu speaks of him as a most devout ascetic, living on almost invisible practices of grain. When his austere devotions had drawn Vishnoo from heaven, to ask him to solicit some blessing, he informed the god, that he had only one favour to ask, which was, that he might have eyes in his feet, that he might not stumble on the road, but that, even in his pilgrimages, with his eyes closed, he might continue to meditate on Vishnoo.

Kunadu taught, that the visible form of God was light; that when the desire of creation arose in the divine mind, he first gave existence to water, and then to innumerable worlds, floating on the water like the mundane egg; that in these primeval eggs water was contained, on which lay Vishnoo, and from whose navel issued a lotus, in which Brumha was born; that Brumha, receiving instructions from God, created the world, first from his mind, and then with the primary atoms; that spirit and animal life were separate subsistences.

In his aphorisms, he first explains the nature of religion; then arranges the component parts of the universe; and lastly, gives a discourse on the divine nature, which he divides into three heads, that God is essentially possessed of wisdom, which, however, does not comprise the whole of his nature, that he is the ever blessed, and in all his works irresistible. Emancipation from matter, he held, was connected with complete deliverance from sorrow.

Vedu-Vyasu.

Of the birth of this wonderful man, who divided the vedu into distinct parts, wrote the eighteen pooranus, the eighteen oopu-pooranus, the kulkee pooranu, the Muha-Bhaguvutu, the Devee-Bhaguvutu, the Ekamru pooranu, the Vedantu durshunu, and founded the Vedantu sect, an account is given by himself in the Muhabharutu: but, being very indelicate, it is suppressed in this edition. Having been born on an island, or rather a sand bank of the river Yumoona, he receeived the name Dwoipayunu; having resided in a forest of Vudurees, he was called Vadurayunu, and as he arranged the vedus, he became known by the name now commonly given to him, Vedu-Vyasu. It is said, that he was very tall, and of a dark complexion; that he wore a tiger's skin, and that his hair, tied round his head like a turban, was changed into the colour of gold by the rays of the sun. By his wife Shookee he had one son, Shooku-deevu.

It is said, that Vedu-Vyasu obtained his knowledge of the vedus and pooranus by the favour of Vishnoo, without study; that he wrote the Shree-Bhaguvutu from the instructions of Naradu; that he communicated to Poilu, one of his disciples, the knowledge of the Rig-vedu, and that Poilu published it to the world: that he communicated to Joiminee the Samu vedu; to Voishumpayunu, Yujoor vedu, and to Soomuntoo, a descendant of Ungira, the Ut'hurvu vedu; that he taught the pooranus, and the Muhabharutu, to Lomu-hurshunu, who became the instructor of his own son Sootu; and that Sootu read these works to 60,000 sages in the forest Noimisha.

(*a*) Pythagoras taught that, "in the pursuit of wisdom, the utmost care must be taken to raise the mind above the dominion of the passions, and the influence of sensible objects, and to disengage it from all corporeal impressions, that it may be inured to converse with itself, and to contemplate things spiritual and divine. Contemplative wisdom cannot be completely attained, without a total abstraction from the ordinary affairs of life."

(*b*) One of these descendants, Mooraree-mishru, who died about two hundred and fifty years ago, is famed as a poet; and to him are attributed a comment on a work of Shavuru, one of the Meemangsa writers; and an epic poem founded on the story of the Ramayana.

The opinions of this philosopher are to be seen in the works of the Vedantu sect. He taught, that the best idea we can form of God is, that he is light, or glory. At the same time he maintained, that. God was a spirit, without passions, separated from matter; that he is pure wisdom and happiness; one without a second, everlasting, incomprehensible, unchangeable; and that, after describing all modes of existence, he is that which is none of these.

He taught, that the universe was formed from vacuum air, fire, water, and earth; that the world, being destitute of life, was liable to dissolution; that God himself was the sole possessor of life, and that one spirit pervaded the whole animated creation.

When the desire to produce creatures arose in the divine mind, God united to himself what is called shuktee or energy, in which reside three qualities, leading to divine wisdom, to activity, and to sensuality. This first thing created was vacuum, from which arose wind; from wind, fire; from fire, water, and from water, earth. All these, at their first creation, were produced in an atomic form: dividing each of these into four parts, the creator caused to arise the first forms of things.

He further taught, that deliverance from matter, or return to God, was to be obtained in the following manner: First, the devotee must read the vedus; must suffer no desire of advantage to mix in his religious services; must renounce every thing forbidden in the shastru; must render himself pure by daily duties, duties for the good of others, atonements, and mental worship; must accquaint himself with the unprofitableness of that which is fleeting, and transitory, and the value of that which is unchangeable; renounce all hope in present or future rewards; govern all his members; and meditate on God in the forms by which he is made known. By the power of these meditations, the soul will leave the body through the basilar suture, and ascend to the heaven of Ugnee; from thence, in succession, to various heavens, till, in the heaven, of Vuroonu, obtaining a body called Atvahiku, (*a*) the devotee will ascend to the heaven of Brumha, and, after a hundred years of Brumha have expired, and this god is absorbed into the divine nature, the devotee will likewise obtain the same blessedness. This, he affirmed, was the method of obtaining gradual emancipation. Immediate emancipation was to be obtained only by divine wisdom, which wisdom could not exist in the mind without wholly extinguishing all consciousness of outward things, by meditations on the one Brumha: that when this was done, the soul would obtain emancipation even in a bodily state.

Joiminee.

The founder of the Meemangsa sect, is described in the Skundu pooranu as a short young man, of a light complexion, wearing the dress of a mendicant, and living at Neeluvutu-moolu. He was born at Dwoitu-vunu; his father, Shakutayunu, was author of a Sungskritu, dictionary. His son Kritee wrote certain verses in the Devee-Bhaguvutu.

(*a*) An ærial body.

Joiminee taught, that God was to be worshipped only in the incantations of the vedus; that the vedus were uncreated, and contained in themselves the proofs of their own divinity, the very words of which were unchangeable. His reasonings on the nature of material things were similar to those of Goutumu; he insisted that truth was capable of the clearest demonstration, without the possibility of mistake. He taught, that creation, preservation, and destruction, were regulated by the merit and demerit of works; but rejected the doctrine of the total destruction of the universe. He maintained, that the images of the gods, were not real representations of these beings, but only given to assist the mind of the worshipper; that the mere forms of worship had neither merit nor demerit in them; and that the promises of the shastru to persons who presented so many offerings, so many prayers, &c. were only given as allurements to duty.

He directed the person who sought final emancipation, to cherish a firm belief in the vedus, as well as, persuasion of the benefits of religion, and the desire of being engaged in the service of the gods; and then, by entering upon the duties of religion, and, by degrees, ascending through the states of a student, a secular, and a hermit, he should obtain absorption in Brumhu.

Narudu.

The Vrihun-narudeeyu and the Pudmu pooranus mention this philosopher, the son of Brumha, as having been born in the Pudmu kulpu. The Shree-Bhaguvutu says, that on his appearance in the next, or the Vurahu kulpu, he was born of a female slave; that his complexion was a light brown; that he went nearly naked; that he wore the mark of the sect of Vishnoo on his forehead, and had the name of the same deity imprinted on his arm; that he rode on the pedal with which the Hindoos cleanse their rice from the husk, playing on his flute; that he lived in a hermitage near the river Yumoona; and had among his disciples the 60,000 bramins mentioned in several pooranus as being the size of a person's thumb.

This philosopher taught, that future happiness was to be obtained by reliance on a religious guide; by singing the praises of God; (*b*) and by yogu, or abstraction. He considered the worship of God in the material forms he assumes as leading to gradual emancipation; ceremonnies as leading to happiness in the form and presence of God; and yogu, or meditation on God considered as separated from matter, as leading to entire absorption.

(*b*) "Next to numbers, music had the chief place in the preparatory exercises of the Pythagorean school, by means of which the mind was to be raised above the dominion of the passions, and inured to contemplation."

He is said to have been the author of a law treatise; of the Narudeeyu pooranu; of a work on sacred places the resort of pilgrims; of another called Punchu-ratru, and of another on music.

Mureechee.

This sage, according to the Shree-bhaguvutu, was born in the heaven of Brumha: the Kopilu pooranu describes him as an old man, in the habit of a mendicant, and says, that he lived as an anchorite at Bhudrashwu-vurshu, where he had two sons, Kushyupu and Pournumasu.

The doctrines taught by Mureechee were similar to those of the vedantu sect.—He had 10,000 disciples, among whom was Kashu-krishnu, the writer of a Sungskritu grammar, and of the Vishishta-Dwoituvadu, a work on natural philosophy. Mureechee himself wrote a law treatise, and another on religious services.

Poolustyu.

A tall dark man, in the habit of a mendicant; whom the Hindoo writers call the son of Bruhma. He was married to Huvirbhoo, and had seven sons, who became seven celebrated sages. (*a*) Vishwushruva, one of the sons of this sage, was the father of Ravunu, and other giants, the heroes of the Ramayunu. Poolustyu is said to have spent his days in devotion at Kedaru a place near Himaluya. His opinions were, in almost all points like those of the Nuyayiku sect; but he admitted, respecting God, that all the varying opinions of the phylophers might be right. (*b*) He was one of the smritee writers; an astronomical work is also mentioned as his, and the origin of the ceremonies called vrutu is ascribed to him.

Pooluhu.

The Brumhandu pooranu describes this sage, produced from the mind of Brumha, as a tall aged man, in the dress of a mendicant. By his wife Gutee; he had two sons, Vureeyanu and Suhishnoo. To the first is ascribed the custom of preserving the sacred fire from the time of marriage; and to the last, the origin of those religious austerities performed by yogees amidst all the inclemencies of the seasons. While Suhishnoo was one day at his devotions, an atheist coming to him, requested to be informed in what emancipation consisted: the sage, after a little hesitation, declared, that emancipation was not an object of the senses, and that, as he would believe nothing but what could be exhibited to the senses, he must return as he came. The unbeliever still urging him to give a more explicit answer, Suhishnoo directed him to shave his head, to cover his body with ashes, and give loose to all his passions, telling him, that this was emancipation. Whether the sage gave this reply in sincerity or in jest, it is a fact, that his sober opinions were equally licentious: he maintained, that supreme happiness was to be found in women, wine, and the luxuries of diet; (*c*) or, as the learned bramhun who collected these facts from the pooranus would have it, in that fixedness of thought, and that sensation of pleasure, produced by these indulgences, especially wine. Many of his opinions were similar to those of the vedantu school; he did not believe, that God was possessed of passions; such an opinion, he said, was founded upon ignorance; for, the man who was himself free from the influence of the passions, attributed none to God. Pooluhu lived as a hermit on mount Munduru, where he had 10,000 disciples, the most eminent of whom was Pilipinju, who made known the formulas for conducting sacrifices. To Pooluhu is ascribed one of the smritees. (*d*)

Vusnisht'hu.

The Shree-bhaguvutu mentions a birth of this celebrated philosopher in the sutyuyoogu, in the heaven of Brahma, from whose mind he was born, and that Kaliku pooranu gives an account of another birth in the Pudmu kulpu, when his father's name was Mitra-vuroonu, and his mother's Koombhu. (*e*) The Ramayunu mentions him as priest to the kings of the race of the sun for many ages. The description given of him, is that of an ascetic, with a long grey beard, having his hair, yellow as saffron, tied round his head like a turban. He is said to have lived as an ascetic on mount Himaluyu; but, according to the Tuntrus, in what the Hindoos call Great China. In his first birth, he was married to Sundhya, the daughter of Brumha, whose chastity her father attempted to violate; and, in the next birth, to Oorja. By the first marriage, he had several sons, the eldest of whom was Shuktree; and by the next he had the seven rishees who have been deified, and are said to be employed in chanting the vedus in the heaven assigned to them. These seven sages are worshipped at the festival of Shusht'hee, and at the sacrifice called Swuryagu; and a drink-offering is poured out to them at the Maghu bathing festival; their names are Chitru-ketoo, Swurochee, Viruja, Mitru, Oorookrumu, Vuhooddamu, and Dyootiman.

(To be Continued.)

(*a*) The Hindoos have seven orther wise men, viz. Mureechee, Uttree' Ungira, Pooluhu, Kruto, Vushisht'hu, and this Poolustyu, who are pronounced to be equal to Brumha. Has this any agreement with the seven wise men of Greece?

(*b*) This is something like Socrates; "A wise man will worship the gods according to the institutions of the state to which he belongs." Or, perhaps, rather more like Epicurus, who, according to a fragment of his found in Herculaneum, says, "the gods being described as good and beneficient, [he advises us] to honour them with such sacrifices: but for himself he has made no vows to the gods, thinking it a folly for one, who has no distinct conceptions respecting them, to give himself trouble on their account, and regarding them with silent veneration only."

(*c*) "That pleasure is the first good," said Epicurus, "appears from the inclination which every animal, from its birth, discovers to pursue pleasure and avoid pain."

(*d*) This is another proof that the vedus and the smritees must have been written in one age, for Pooluhu is said to have been the son of Bramha.

(*e*) This is the name of a water-pan, in which this sage was born; but the story is too indilicate to be published.

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SOOKRA

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SANEY

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CHAPTER VI.

SOOKRA * *or Venus.*

(Plate No. 21.)

This god, the son of the sage Bhrigoo, is dressed in yellow; sits on the water-lily; has four hands: in one he holds a roodraksha bead-roll; in another an alms' dish; in another a club, and with the other is bestowing a blessing.

Sookra is preceptor and officiating priest to the giants. He is represented as blind of one eye; the reason of which is thus related: When Vamunu went to king Bulee, to solicit a present, Sookra, being Bulee's preceptor, forbad his giving him any thing. The king disregarding his advice, the priest was obliged to read the necessary formulas, and to pour out the water from a vessel, to ratify the gift. Sookra, still anxious to withhold the gift, which he foresaw would be the destruction of his master, entered the water in an invisible form, and by his magic power prevented it from falling; but Vamunu, aware of the device, put a straw into the bason of water, which entered Sookra's eye, and gave him so much pain, that he leaped out of the bason: the water then fell, and the gift was offered.

If a person be born under the planet Sookra, he will have the faculty of knowing things past, present, and future; will have many wives; have a kingly umbrella, (the emblem of royalty); and other kings will worship him; he will possess elephants, horses, palanqueens, foot men, &c.—*Jyotish-tutwu.*

Sookra's daughter Devujanee, was deeply in love with one of her father's pupils, Kuchu, the son of Broopasputy. This youth had been sent by his father to learn from Sookra an incantation for raising the dead. One day Devujanee sent Kuchu to bring some flowers to be used in worship † from a forest belonging to the giants. Previously to this, Kuchu had been devoured several times, by different giants, but Sookra, by the above incantation had restored him to life, when he tore open the bellies of these cannibals aud destroyed them. The giants now resolved to make Sookra himself eat this boy, for which purpose they caught him in the forest, cut him into the smallest pieces, boiled him up in spirits, and invited Sookra to the entertainment. Kuchu not returning from the forest, Devujanee wept much, and told her father that she would certainly kill herself ‡ if he did not bring back her lover. Sookra at length, by the power of meditation, discovered that he had eaten this youth, so beloved by his daughter, and he knew not how to bring him back to life without the attempt being fatal to himself. At last, however, while the boy continued in his belly he restored him to life, and taught him the incantation for raising the dead, after which Kuchu, tearing open Sookra's belly, came forth, and immediately restored his teacher to life. Kuchu, having obtained the knowledge of revivifying the dead, took leave of his preceptor, and was about to return to his father Broopasputy, when Devujanee insisted upon his marrying her. Kuchu declined this honour, as she was the daughter of his preceptor, at which she was so incensed that she pronounced a curse upon him by which he was doomed to reap no advantage from all his learning. In return Kuchu cursed Devujanee, and doomed her to marry a Schatrya; which curse, after some time took effect, and she was married to king Yujatee. After Devujanee had borne two children, she discovered that the king maintained an illicit connection with a princess of the name of Summisht'ha, by whom he had three sons. She appealed to her father Sookra, who pronounced a curse on Yujatee,—when his hair immediately became grey, his teeth fell from his head, and he was seized with complete decrepitude. Yujatee remonstrated with his father-in-law, and asked him who should live with his daughter, who was yet young, seeing that he had brought old age upon him. Sookra replied, that if he could persuade any one to take upon him this curse, he might still enjoy connubial felicity. Yujatee returned home, and asked his eldest son by Devujanee to take this curse for a thousand years, and possess the kingdom, at the close of which time he should become young again, and continue in the kingdom; but this son, his brother, and the two eldest sons of Summishst'ha refused the kingdom on these conditions; which so enraged the father, that he cursed them all. The youngest son, however, by Sumisht'ha accepted the conditions, and instantly became week and decrepid; when the father assumed his former youth, and returned to the company of his wives.

Names. Sookra, or, he who sorrows at the destruction of the giants.—Duityugooroo, preceptor to the giants.—Kavyu, the poet.—Ooshuna, the friend of the giants.—Bharguvu, the descendant of Bhrigoo.

* Sookra-varu, or Friday.

† Gathering flowers for the worship of the gods is often at present the employment of young persons.

‡ The Hindoo children often resort to this threat to extort some favour from their parents.

SANEY * *or Saturn.*

(Plate No. 22.)

This god is dressed in black; rides on a vulture: † has four arms; in one he holds an arrow; in another a javelin; in another a bow, and with the other is giving a blessing. He is said to be the son of Sooriah by Chaya.

* Saney-varu, or saturday. One of the names of Saney is Shunoishchuru, viz. he who travels slowly.

† This god is represented as sitting on this bird, probably to denote his destructive power. Saturn, in the Grecian system of idolatry, was represented as devouring his children. The vultures in Bengal are highly useful in devour-ing the dead bodies of men and beasts, many of which are left in the roads and on the banks of rivers. It is astonishing how swiftly these birds collect wherever a dead body falls, though one of them should not have been seen in the place for weeks or months before illustrating the most striking manner, the words of our Lord: "wheresoever the carcase is, there will the vultures be gathered together." *Matt.* xxiv. 28

All the Hindoos exceedingly dread the supposed baneful influence of this god, and perform a number of ceremonies to appease him. Many stories of him are to be found in the writings of the Hindoos, such as that of his burning off the head of Gunesha; his burning Dushurut'hu's chariot in his descent from heaven; his giving rise to bad harvests, ill fortune, &c.

If a person be born under the planet Saney, says the Jyotish-tutwu, he will be slandered, his riches dissipated, his son, wife, and friends destroyed; he will live at variance with others; and endure many sufferings. The Hindoos are under constant fear of bad fortune from this planet. Some persons, if absent from home at the time of his appearance, return through fear, and others forsake their business lest they should meet with misfortunes. If one person persecute another, the latter sometimes takes it patiently, supposing it to arise from the bad fortune which naturally springs from the influence of this star. The Hindoos believe that when Saney is in the ninth stellar mansion, the most dreadful evils befal mankind: hence when Rama broke the bow of Siva, which was the condition of obtaining Seeta in marriage, and when the earth sunk and the waters of the seven seas were united in one, Purushoo-rama, startled at the noise of the bow, exclamed—'Ah! some one has laid hold of the hood of the snake, or fallen under the ninth of Saney.' At present, when a person is obstinate, and will not hearken to reason, a bye-stander says—'I suppose he has fallen upon Saney, or he has laid his hand upon the hood of the snake, viz. he is embracing his own destruction.' When Rama found that some one had stolen Seeta, in the midst of his rage he exclaimed, this person must have been born when Saney was in the ninth mansion.

RAUHOO.

The Ascending Node.

(*Plate No.* 23.)

This god, the son of Singhika, is painted green: he rides on a lion; has four arms, in three of which he holds a scymitar, a spear, and a shield, and with the other hand is bestowing a blessing.

If a person be born under the planet Rauhoo, says the work already quoted, his wisdom, riches, and children will be destroyed; he will be exposed to many affiictions and be subject to his enemies.

Rauhoo was originally a giant, but at the churning of the sea he took his present name and form, that is, he became one of the heavenly bodies, * which transformation is thus described in the pooranus: At the time when the gods churned the sea to obtain the water of life, Sooriah (the sun) and Chandra (the moon) were sitting together. When the nectar came up, these gods hinted to Vishnoo that one of the company who had drank of the nectar was not a god, but one of the giants. Vishnoo immediately cut off his head; but after drinking the water of life, neither the head nor the trunk could perish. The head taking the name of Rauhoo, and the trunk that of Kathoo, where placed in the heavens as the ascending and descending nodes, and leave was granted, by way of revenge on Sooriah and Chandra, that on certain occasion Rauhoo should approach these gods, and make them unclean, so that their bodies should become thin and black. The popular opinion however is, that, at the time of an eclipse, Rauhoo swallows the sun and moon, and vomits them up again.*

Many persons perform a number of ceremonies on these occasions, as, those to the manes; pouring out water to deceased ancestors; repeating the names of the gods, setting up gods, making offerings, &c. The Jyotish-tutwu declares that performing these duties now is attended with benefits infinitely greater than at other times. Nobody must discharge the fæces, nor urine, nor eat any food, until they have seen the sun or moon after the eclipse, though it be till their rising the next day. He who does not observe this law, will have a million of hells in one.

Names. Tumu, the dark, or he who is possessed of a great proportion of the quality of darkness.—Rauhoo, he who swallows and afterwards vomits up the sun or moon.—Swurbhanoo, he who shines in the heavens.—Soinghikeyu, the son of Singhika.—Vidhoontoodu, he who afflicts the moon.

KATHOO.

The Descending Node.

(*Plate No.* 24.)

Kathoo is the headless trunk of Rahoo, which became immortal at the churning of the sea. This god is painted of a copper colour. He rides on a vulture; in one hand holds a club, and with the other is bestowing a blessing.

In further explanation of Rauhoo and Kathoo having become immortal at the churning of the sea, we have extracted the following from Maurice's Ancient History of Hindoostan, Vol. 1st, page 567, relative to the Vital Embrosia or beverege of immortality called Amrootoo, by which these gods in common with innumerable others became immortal.

"There is a volume in the possession of the society of Antiquaries in London, presented, I believe, by Mr.

* We are here reminded of Jupiter's deflouring Calisto, the daughter of Lycaon, king of Arcadia. It will be remembered that when her disgrace became known, Juno turned her into a bear, which Jupiter afterwards advanced into heaven, and made it a constellation, now called Ursa major.

* It is a most unaccountable coincidence in the notions of remote nations, that the Chinese and the Greenlanders, as well as the Hindoos, should think that the sun, or the moon, is devoured at the time of an eclipse. "As soon as they (the Chinese) perceive that the sun or moon begins to be darkened, they throw themselves on their knees, and knock their foreheads against the earth. A noise of drums and cymbals is immediately heard throughout the whole city. This is the remains of an ancient opinion entertained in China, that by such a horrid din they assisted the suffering luminary, and prevented it from being devoured by the celestial dragon." Crantz in his history of Greenland asserts, that a similar custom exists among this people, who could certainly never have learnt it either from the Hindoos or the Chinese.

No. 23.



RAUHOO

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No. 24.



KATHOO

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Hastings, which is entirely upon the subject of the nine Incarnations of Vishnoo:—Among other deleniations, there is one which exhibits a very accurate display of the events of the *Courma* Avatar, of Vishnoo's descent in the form of a tortoise, to support the earth sinking in the Ocean as well as of the curious Indian Historical Fable of the Soors and Assoors churning that ocean with the Mountain Mandar. Around this vast mountain the serpent Asookee is there represented as twined in dreadful folds, by way of a rope, at the head and tail of which these imaginary beings are pulling with all their might, to make the churned deep disgorge the precious things swallowed up in a certain great deluge. The above circumstances are thus related in Mr. Wilkins' translation of the Mahabbarat, and the reader will find it in the 146*th page* of the Geeta. This account adduced immediately from such respectable authority, as Mr. Wilkins undoubtedly is, will at once serve to gratify curiosity from the fountain head of Indian authentic intelligence and afford a specimen of the romantic style in which that first and most celebrated Indian History, is written."

"The Soors, or good genii, being assembled in solemn consultation upon the sparkling summit of the great golden Mountain Meru, or Sommeir, asserted, in the Geographical Dissertation, to be situated in the centre of our Globe and to be of the altitude of at last 16000 Yojans,* were meditating the discovery of the *Amreeta*, or water of Immortality, under which Allegory is shadowed out the reanimation of Nature after the general desolation made by the deluge. The sea was to be deeply agitated by the impetuous rotation of the Mountain Mandar; but as the united bands of Dewtahs were unable to remove this mountain they went before Vishnoo, who was sitting with Brama, and addressed them with these words: "exert, Sovereign beings your most superior wisdom to remove the Mountain Mandar, and employ your utmost power for our good." Vishnoo and Brama having replied, "It shall be according to your wish:" He, with the Lotos eye, directed the King of Serpents to appear. Ananta arose, and was instructed in that work by Brama, and commanded by Narayen to perform it. Then Ananta, by his power, took up that King of Mountains together with all its forests and every inhabitant thereof, and the Soors accompanied him into the presence of the Ocean, whom they addressed, saying, "We will stir up thy waters to obtain the Amreeta:" and the Lord of the waters replied, "let me also have a share, seeing I am to hear the violent agitations that will be caused by the whirling of the Mountain." Then the Soors and Assoors spake unto Courma Rajah, the King of the Tortoises, upon the strand of the Ocean, and said, "My Lord is able to be the supporter of this Mountain." The Tortoise replied, "Be it so!" and it was placed upon his back."

"So the Mountain being set upon the back of the Tortoise, Indra began to whirl it about as it were a Machine. The Mountain Mandar served as a churn, and the Serpent Vasookee for the rope; and thus, in former days, did the Dewtahs, the Assoors, and the Danoos, begin to stir up the water of the Ocean for the discovery of the Amreeta. The mighty Assoors were employed on the side of the Serpent's head, whilst all the Soors assembled about his tail. Ananta, that sovereign Dew, stood near Narayen."

"They now pull forth the Serpents head repeatedly, and as often let it go: while there issued from his mouth, thus violently drawing to and fro by the Soors and Assoors a continual stream of fire, and smoke, and wind; which ascending in thick clouds replete with lightning it began to rain down upon the Heavenly bands, who were already fatigued with their labour whilst a shower of flowers were shaken from the top of the Mountain, covering the Heads of all, both Soors and Assoors. In the mean time the roaring of the Ocean, whilst violently agitated with the whirling of the Mountain Mandar by the Soors and Assoors, was like the bellowing of a mighty cloud. Thousands of the various productions of the waters were torn to pieces by the Mountain, and confounded with the briny flood; and every specific being of the deep and all the inhabitants of the great Abyss which is below the earth were annihilated; whilst, from the violent agitation of the Mountain, the forest trees were dashed against each other, and precepitated from its utmost height, with all the Birds thereon; from the violent confrication of all which a raging (volcanic) fire was produced, involving the whole mountain with smoke and flame, as with a dark blue cloud and the vivid flash of lightning.—The Lion and the retreating Elephant are overtaken by the devouring flames, and every vital being and every individual object are consumed in the general conflagration. The raging flames, thus spreading destruction on all sides, were at length quenched by a shower of cloud-borne water poured down by the immortal Indra. And now a Hetorogeneous stream of the concocted juice of various trees and plants ran down into the briny flood. It was from this milk like stream of juices, produced from those streams, trees, and plants and a mixture of melted gold, that the Soors obtained their immortality."

"The waters of the Ocean now being assimilated with those juices, were converted into milk, and from that milk a kind of butter was presently produced; when the heavenly bands went again into the presence of Brama, the granter of boons, and addressed him, saying "Except Narayen, every other Soor and Assoor is fatigued with his labour and still the Amreeta doth not appear; wherefore the churning of the Ocean is at a stand." Then Brama said unto Narayen—"Endue them with recruited strength, for thou art their support." And Narayen answered and said—"I will give fresh vigour to such as co-operate in the work. Let Mandar be whirled about, and the bed of the Ocean be kept steady."

"When they heard the words of Narayen, they all

* The Yojan is an ancient Indian Measure in extent about 4 Miles.

returned again to the work, and began to stir about, with great force that butter of the Ocean: when there presently arose from out of the troubled deep first the moon, with a pleasing countenance, shining with ten thousand beams of gentle light; next followed Sree, the goddess of fortune, whose seat is the white lilly of the waters; then Soora-Devee, the goddess of wine and the white horse called Oochisrava. And after these there was produced, from the unctuous mass, the jewel Kowstoobh, that glorious sparkling gem worn by Narayen on his breast; then Pareejat, the tree of plenty, and Soorabhee, the cow that granted every heart's desire."

"The Moon Soora-Davee, the goddess Sree, and the horse as swift as thought instantly marched away towards the dews keeping in the path of the sun.

Then the Dew-Dhanwantaree, in human shape came forth, holding in his hand a white vessel filled with the immortal juice Amreeta.—When the Assoors beheld these wondrous things appear, they raised their tumultuous voices for the Amreeta, and each of them clamorously exclaimed "This of right is mine!"

"In the mean time Iravat, a mighty Elephant arose, now kept by the god of Thunder; and as they continued to churn the Ocean more than enough, that deadly poison issued from its bed, burning like a raging fire whose dreadful fumes in a moment spread throughout the world, confounding the three regions of the universe with its mortal stench; until Siva at the word of Brama, swallowed the fatal drug to save mankind."*

"Concerning these extravagant mythological details of the Hindoos, I must here repeat, that however mysterious the allegory, and however wild and romantic the language in which it is clothed, this fact may be depended upon that there in general lies concealed at the bottom some astronomical meaning or deep Theological truth. Divested of its inflated diction and fabulous incidents, the invention of an oriental fancy, what can this general and stupendous convulsion of nature; the mountain buried in the tempestuous bosom of the Ocean; the Ocean roaring and raging amidst the conflict of contending elements; the torrents of descending rain poured down by Indra the Hindoo God of the firmament; the total annihilation of every living thing on the mountain, and of all the inhabitants of the great abyss which is below the earth (an expression very similar to the Scripture phrase of all the fountains of the great deep);—What can all this accumulation of magnificent and dreadful images shadow out, except the desolation of the earth during the period of the universal Deluge, when the Soors and Assoors who may be considered as the Ætherial ministers of the Divine vengeance were commissioned to harass the agitated globe? What can the incarnation of Vishnoo the preserving power of India in the form of a vast Tortoise to support the ponderous mass on the strand of the ocean protend but the benevolent intervention of Providence personified by the incarnation of Vishnoo to save from total destruction a perishing world? Who is that physician so renowned in ancient Sanscrit histories the great Dew Dhanwantarree who at length rose from the churned ocean the white foam of which resembled milk, bearing in his hand a sacred vase full of the water of life and who himself is even represented in some of those Histories as a transformation of Vishnoo who I say is to be understood by that fictitious character unless the venerable sage who rose from the ocean, who gave new life to his expiring species and in his family upheld the human race; that pious patriarch who after his emerging from the hoary deep builded an altar unto the Lord and offered the first grateful oblation after the deluge (circumstances recorded amidst the constellations of the southern sphere) that mythologic character who is represented upon it as the saerificer of the beast; that profound philosopher whose knowledge of the antedeluvian astronomy enabled him to form that sphere, and who placed the ship, by Grecian mythologists usurped, and ridiculously called *Argo*, there? The Greeks, however, as we have seen, remarkably corroborating my hypothesis, denominated this asterism of the sacrificer CHIRON, whom Pliny describes "as the Son of Saturn (TIME) and Phillira, the inventor of the Botanical and Medical art."* And justly may the sacrificer be denominated Chiron, that true Chiron of antiquity though not of Grecian origin, nor the preceptor of Achilles; that great Botanist, who first planted the vine, and retuned to the ground that infinite variety "of medical herbs and in numerable seeds," which, in the ancient Sanscrit histories, and particularly at the commencement of the Bhagavat, Menu is represented as taking into the ark for the express purpose of renovating decayed vegetation after the deluge; that nobler Centaur, who was indeed born of a cloud, in the same manner as the Chinese Fohi is represented in their histories to have had a rainbow for his progenitor; who, as the name Centaur properly signifies first tamed the fierce bull and who having taught mankind the use of agriculture, was thence not only represented in all the oriental mythologies by the apt symbol of the bull, but, if M. Anquetil, in the Zend. Avesta may be credited in the ancient Persian histories was called l'homme taureau.† Such is the true meaning of this Avatar; and such in my humble opinion is the true Dhanwantaree of India, who sprang from the foam of the churned ocean, bearing the Amreeta, or vital Ambrosia to the renovated world. I would not be understood, however, to have asserted that Dhanwantaree and Noah are the same persons except in a mythological sense; for the seventh Menu, or Satyaurata is the undoubted and only genuine Noah of India, but I mean that under the character of Dhanwantarree rising from the ocean, this venerable personage is intended and symbolized. According to M. Sonnerahe is generally depicted in the Pagodas, sacred to Vishnoo, as a learned man, in profound meditation with a book in his hand.

* Geeta page 149.

* Plinii Nat. Hist. Lib. 7., Chap. 56.

† See M. Anquetil du erron's Zend. Avasta. Tom. iii. page 364.

HINDOO LITERATURE.

(Continued from page 44.)

This philosopher taught, in substance, the doctrines of the Vedantu school: that God was the soul of the world; that he was sentinent, while all beside him was inanimate; * incapable of change, while every thing else was constantly changing; was alone everlasting; undiscoverable indescribable; incapable of increase or diminution, and indestructible. He further taught, that the universe was produced by the union of the divine spirit with matter; † that in this union the quality of darkness prevailed, and hence arose the desire of giving birth to creatures; that the first thing in creation was space: ‡ from which arose air: from air, fire; from fire, water; and from water, matter. Each of these five elements contained equally the three qualities which pervade all things (the suttu, ruju, and tumu goonus). § From the first quality, in space, arose the power of hearing; from the same quality in air, arose feeling; in fire, the sight; in water, taste; in matter, smell. The whole of the five elements gave birth to the power of thought and decision From the second quality in space, arose speech; from the same quality in air, arose the power of the hands; in light, that of the feet; in water, that of generation; and in matter, that of expulsion. From this quality in the whole of the five elements arose the power of the five breaths, or air received into and emitted from the body. The five senses, the five organs of action, the five breaths, with mind, and the understanding, form the embryo body. A particular combination of these, forms the body in its perfect state, and in this body all the pleasures of life are enjoyed, and its sorrows endured. The soul, as part of God, cannot suffer, nor be affected by the body; as a chrystal may receive on its surface the shadow of the colours from a flower, while it undergoes no change, but remains clear and unspotted as before.

He taught men to seek future happiness in the following order: first, to purify the mind by religious ceremonies; then to renounce ceremonies, and seek a learned man to instruct them in the austerities called yogu; in which the disciple must rigidly persevere till his mind shall be wholly absorbed in God, and he shall become so assimilated to the deity, as that he shall behold no difference between himself and God. * This is the commencement of emancipation, which is consummated at death, by his absorption into the divine nature. In another place, Vushisht'hu says, future happiness consists in being absorbed into that God who is a sea of joy.

This sage is said to have had 10,000 disciples. He wrote a law treatise known by his name; as well as the Yogu-Vashisht'hu Ramayana, and a Tuntru called Bhavu-nirnuyu.

Bhrigoo.

The description of the person of this sage is given in several pooranus: he is said to have been tall, of a light brown complexion with silver locks, wearing the beard of a goat, † a shred of cloth only round his loins, and holding in his hands a pilgrim's staff and a beggar's dish. ‡ He was born in the heaven of Brama, from the skin of this god; and in another age, as the son of the god Vuroonu, at Arya-vurttu. By his wife Khyatee, he had three sons Dhata, Vidhata, and Bharguvu, and a daughter, Shree. He dwelt on mount Munduru, where he taught, that the soul and life were distinct; § that space, time, the vedus, &c. were uncreated; that proofs of the reality of things were derived from sight, conjecture, comparison, sound, and the evidence of the senses; tha terror was not real, but arose out of previous impresions respecting realities; that knowledge was of two kinds, universal, and that which arose from reflection. Of God, he taught, that he was not without form, but that none of the five primary elements contributed to his form: he maintained the necessity both of ceremonies, and of the true knowledge of God, to obtain emancipation. God, he said, created the world as an emanation of his will; and formed creatures according to the eternal destiny connected with their meritorious or evil conduct. The man who has, in successive births, suffered all the demerit of sin and secured the true knowledge of Brama, will obtain emancipation.

* "Pythagoras appears to have taught, that God was the universal mind diffused through all things, the source of all animal life; the proper and intrinsic cause of all motion."

† "Through the whole dialogue of the Timæus, Plato supposes two eternal and independent causes of all things: one, that *by* which all things are made, which is god; the other, that *from* which all things are made, which is matter."

‡ "Empeducles, the disciple of Pythagoras. taught, that in the formation of the world, æther was first secreted from chaos; then, fire; then, earth; by the agitation of which were produced water and air."

§ Cicero, explaining the doctrines of Plato, says, "when that principle which we call quality is moved, and acts upon matter, it undergoes an entire change, and then forms are produced, from which arise the diversified and coherent system of the universe." It was also a doctrine of Plato, that there is in matter a necessary, but blind and refractory force; and that hence arises a propensity in matter to disorder and deformity, which is the cause of all the imperfection which appears in the works of god, and the origin of evil. On this subject, Plato writes with wonderful obscurity: but, as far as we are able to trace his conceptions, he appears to have thought, that matter from, its nature, resists the will of the supreme artificer, so that he cannot perfectly execute his designs, and that this is the cause of the mixture of good and evil which is found in the material world. "It cannot be," says he, "that evil should be destroyed, for there must always be something contrary to good:" and again, "god wills, *as far as it is possible*, every thing good, and nothing evil." What property there is in matter, which opposes the wise and benevolent intentions of the first intelligence, our philosopher has not clearly explained; but he speaks of it as "an innate propensity" to disorder; and says, "that before nature was adorned with its present beautiful froms, it was inclined to confusion and deformity, and that from this habitude arises all the evil which happens in the world." It is not improbable, that the three goonus will explain what appears so obscure in Plato.

* Is it not this sentiment which is intended in the celebrated maxim ascribed to Apollo, "*know thyself.*"

† Siva gave him this beard from the head of a goat which had been sacrificed by king Dukshu, at the same time that Dukshu, restored to life, obtained the head of the goat.

‡ Diogenes wore a coarse cloak; carried a wallet and a staff; made the porches and other public places his habitation; and depended upon casual contributions for his daily bread."

§ "Pythagoras taught, that the soul was composed of two parts, the rational, which is a portion of the soul of the world, seated in the brain; and the irrational, which includes the passions, and is seated in the heart."

To him is ascribed a law treatise, and one of the sakhas, or parts, of the rig vedu. He is said to have had 12,000 disciples, among whom was Nuchiketa, who embraced the opinions of Shandilyu, disregarding the interdictions of the cast respecting food.

Vrihusputee.

To this philosopher are attributed several law works and one or two others on the Bouddhu doctrines. He is described, in the Skundu pooranu, as of a yellow complexion, and well dressed, not having assumed the garb of a mendicant. Himalaya is mentioned as his birthplace, and the celebrated Ungira as his father; his mother's name was Shrudha, and his wife's Tara.

Vrihusputee lived as an anchorite in Ilavrutu. He taught the doctrine of the divine unity, in connexion with a plurality of gods; likewise that God was light; invisible; from everlasting, while every thing else had a derived existence; that God was the source of all life, and was wisdom itself; that from ten primary elements every thing first arose, one of which, uvidya, was uncreated;* the nine others were matter, water, fire, air, vacuum, time, space, life, and the soul including the understanding; that the way to final happiness was through the purification of the mind by religious ceremonies; by knowledge obtained from a religious guide; which knowledge, he said, would lead a man to happiness according to his idea of God: if he worshipped God as a visible being, he would attain happiness by degrees, but if as invisible, he would be absorbed in Brama; which absorption would immediately succeed the removal of uvidya. †

He taught, that the desire of producing beings having arisen in the divine mind, God united to himself uvidya, after which he gave existence to vacuum, from which arose air; from air, fire; from fire, water; and from water earth; from these the whole material system.

Among the disciples of Vrihusputee, in addition to all the gods, was Sumeeku, Vedu-gurbhu, and others.

Ungira.

The Yogu-vashisht'hu Ramayana, describes this philosopher, whose hair and beard had become grey, as very majestic in his person; he wore a shred of cloth only round his loins; in one hand he carried a pilgrim's staff, and in the other a beggar's dish. His father's name was Ooroo; his mother was the daughter of Ugnee. Ungira had three wives, by whom he had four daughters and many sons: two of whom, Vrihusputee and Angirusu became famous.

Ungira lived as an hermit on mount Shutushringu, and taught, that the vedus existed from everlasting, and were not delivered by Vishnoo; that Vishnoo only chanted them; that nothing was to be found in the vedu but the nature of meritorious works; that space, &c. were uncreated; that animal life and the soul were distinct; that God was possessed of a visible shape; that he created the world according to his own will; that future happiness was to be obtained by abstraction of mind; and that it consisted in deliverance from all sorrow. Yavalee Jurutkaroo, and others, became the disciples of this philosopher. Ungira was the author of a law treatise known by his name, and still extant.

Utree.

In the pooranus, this philosopher, the son of Brama, is described as a very old man, in the dress of an ascetic. Duttu, Doorvasu, and Chundru, his three sons, were born on mount Rikshu, where he practised religious austerities, and abstained from breathing one hundred years. The opinions of this sage were the same as those of the vedantu philosophers. To him his attributed one of these smritees, and a comment on one of the oopunishuds of the vedus.

Prucheta.

Ten persons of this name are mentioned in the pooranus: the sage now before us is described as tall, of a light complexion, wearing the dress and ornaments of a king. His father, Pracheenu-vurhee, is said to have been an eminent sage and monarch of the sutyu-yoogu.

A work known by the name of this sage is placed among the smritees. His philosophical opinions were similar to those of the vedantu school.

Dukshu.

This person, another of the progenitors of mankind, is mentioned as the writer of a law treatise. The Muhabharutu says, that he was tall in stature, of a yellow complexion, and very athletic; that he wore a crest on his head, rings in his ears, and was dressed like the Hindoos at the present day. The same work says, that when Brama commenced the work of creation, in the pudmu kulpu, Dukshu was produced from the great toe of his right foot; at his birth in the vurahu kulpu, his father's name was Prucheta. Dukshu lived as an anchorite on mount Vrindhu, and by his first wife, had five thousand sons, the eldest of whom was Huryushwu, and sixteen daughters, one of whom, Sutee, was afterwards married to the god Siva. He had a thousand sons and sixty daughters by his next wife. Medhusu, Manduvyu, Ubbukshu, and many others, were his disciples. Medhusu is said, in the Markundeyu pooranu, to have related the history of the eight munoos to king Soorut'hu and to Sumadhee, a voishyu.

(To be Continued)

* This word, though it generally means incorrect knowledge, must here be understood as referring to inanimate matter. "Matter, according to Plato, is an eternal and infinite principle."

† Here this term must be confined to its primary signification, or error.

No. 25.



SUCTEE VANAYAKA MOORTEE.

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CHAPTER VII.

SUCTEE VANAYAKA MOORTEE.

(Plate No. 25.)

Suctee Vanayaka, or the elephant faced god emanated in the beginning from Siva and Parvatee at Kylasa, (Hamalaiya Mountains) the Silver Mountain, which Hindoo Mythologists have fixed as the residence of Siva. This god is represented as a being of a red colour, having an elephant's head, with only one tusk. He is called the god of wisdom: No business of any nature whatsoever, is undertaken by the Hindoos, without first invoking him.

It is written in the Shastras, that once on a time, Parvatee, the mother and preserver of heaven and earth, to effect the wise and benevolent purposes of Providence, or to display its justice in the promotion of thirty-two cardinal virtues, was in company with her consort Siva, in the inner apartment, which was splendidly adorned with refulgent gems of nine various kinds, and amusing themselves in playing at *Sutherugum** in which she being well skilled, played so remarkably well, that she was on the point of winning the game, and just touched the chessman that would turn the scale of victory on her side, but imagining that her lord would feel enraged in case of his being beaten, she moved a chessman, that would bring about the victory on his side, and convinced him that she voluntarily gave up her game. At this concession, he was ravished with joy unspeakable, and looked at her amorously, which was responded with like passion by Parvatee. From this amorous look and passion sprung *Suctee Vanayaka* or Ganapathy, endued with the mental powers of his father, and with the influence of his mother, having five faces (and lived with his mother on the northern side of Kylasa), which is his true figure; but the Moortee or image of this deity is represented with only one face, as in Plate 25.

Temples dedicated to this deity are innumerable in India, and the one at Madras, designated, *Perattoo Condappen's Pelliar Coil,* for this was the person who endowed and improved it, and rendered it conspicuous, the temple was prior to his having endowed it in an unnoticed state. It is stated that he had made a vow to this deity, that if he should succeed in his speculation in merchandise, he would improve the building, and endow it with a large fortune for its permanent support. On the attainment of his wishes, which he attributed to the influence and favor of Suctee Vanayaka, he fulfilled his vow, and at great cost, procured from Casi or Benares, the *Barcavapurna* (one of the eighteenth Pooranums or sacred books) which treats on the miracles, and wonderful exploits of this deity, and which contains particular directions, of the peculiar manner of the worship of this god, which he closely studied, and according to the tenets contained in it, instituted many festivals, which are performed at particular seasons of the year. A particular feast is kept up in the month of Margally (December) which is solemnized with great pomp and splendour for a fortnight.

* A kind of game something like the English game of Chess.

It is enjoined by the Shastras, that a person who piously and duly worships this image, secures to himself temporal as well as eternal happiness.

As this god is possessed of the attributes and perfections both of his father *Siva,* and his mother *Parvatee,* he is reckoned the source and fountain of wisdom. All sacrifices and worship are in a solemn manner performed first to him and then to all the deities in the temple of Siva.

Suctee Vanayaka or Ganapathy holds in one of his hands the elephant's goad, with which he punishes or drives off the intoxicated or ignorant elephant and in the other, a rope as a band for binding the licentious spirit, with the same he is embracing his wife named, ***Koondilee Suctee, Vallabah Suctee,***† which are the names of this goddess, and with the third he holds a sort of sweetmeat, which he continually feasts upon, and with the fourth he holds his broken tusk.

Veyasa, a celebrated saint, wishing to commit in writing the Mahabharat (an epic poem) requested Suctee to write it down, he in compliance to the request, broke off one of his tusks, which he made use of as a pen, and wrote on the golden mountain called Mehroo, which he took up as a cadjain leaf to write upon!

LINGA MOORTEE.

(Plate No. 26.)

In the first Chapter of this work, we have given a descriptive of this scandalous idol, collected from Wards' works—which was in connexion of the description of Siva.—In Plate No. 26 is represented the Linga adorned with Jewels and flowers and a priest anointing it.

We here insert the several descriptions given of the Linga in the various Pooranums of the Hindoos some parts of these we regret we cannot possibly insert from the indelicate accounts they contain, but our object being to be true to the original, and to the prevailing idolatry of this land, we cannot therefore reasonably omit any thing material, for perhaps this very omission may shew Hindooism less heinous than what it really is. But we earnestly beg of our Christian readers to overlook our non-insertion of such obscene and very indelicate matters either in English or in the Native characters.

We find the following description of the scandalous *Linga Moortee* in the Hindoo Shastras, entitled the *Parbhoolinga Leely,* in which it is stated that the universe was all darkness, undiscernible, undistinguishable and al-

† This goddess is said to have been born with him, at the same time.

together as in a profound sleep, till the self existent invisible God, the origin and founder of every thing made it manifest with the five elements, and other glorious forms, perfectly dispelled the gloom.—He then wishing to exhibit his mercy, personified in the goddess called, *Parasucktee* exerted his *creative, preservative* and *destroying* Powers, which by poetical fiction personified under the designation of *Brama Vishnoo* and *Roodra.*—He again assumed the form of *Linga* (the phullus, or Siva under that emblem) in order that the human beings might worship him and thereby obtain salvation. In this Linga therefore, are united the three powers above stated; (Vide plate No. 26.) The pedestal represents the creative, *(Brama);* the middle part having a circular form, (the preservative), *Vishnoo;* and the top having a cylendrical form, the destroying *(Roodra)* powers. This simple explanation is found in the Shastras mentioned above.

In the *Terooveliyaudel Pooranum,* it is stated that the *Linga* is possessed of the nature of material and spiritual things which are twenty-four in number, *(Authmathuthun),* of the attributes of Vishnoo, which are five, as well as of those of Brama—and the work called *Yeroosamayaveluckum* mentions that the Linga is thus composed of the trio is a position maintained both by the Shastras and the Pooranums of the Siva sect. But other sacred Hindoo writings assert that the Linga is of the very opposite nature as that which wè have depicted it in one of our former Chapters. In the Pooranum we now allude to it states that in times of old, when all the Reejees or Sages, who resided in a wilderness called *Daroogavanum,* devoted themselves to austere and severe religious practices and penance, for which they had obtained many a boon, which rendered them almost equal to the Gods, both in excellence and dignity: they consequently grew so insolent and presumptuous, that they assumed unwarrantable distinctions, and honors, and also the titles belonging to the gods, whom they subsequently despised. In consequence of this, Siva and Vishnoo, incensed at their arrogance, determined to mortify their pride and debase them. The latter appeared in the shape of a most beautiful virgin, under the designation of *Moghiny* (an attractive woman) for the purpose of seducing and corrupting them.—At the sight of this damsel, the Reejees were completely captivated with her charms and became enamoured of her: by this circumstance they swerved from their eminent piety and superior dignity. The former acted the part of a religious mendicant with such captivating beauty and charms, that the wives of the Reejees could not but indulge their passion, and they violated their chastity,—the Reejees perceiving too late that the gods themselves had tempted and corrupted them pronounced a *malediction* upon them. Here the story becomes too indelicate to be inserted.

Other writings affirm that *the* malediction did not in the least affect them.

It is stated in the *Yeroosamaya Vilackum,* that as a certain Reejee named *Goudama* was going to Kylasa (Siva's residence) for the purpose of paying adoration to that deity, he saw flowing down the side of the mountain a stream, in which he performed his ablution. He afterwards learned that, that stream was formed by an abominable fluid issuing from &c. &c. *

On becoming acquainted with the fact of his having polluted his body with the abominable fluid, let us enquire what the subsequent conduct of this sage was, who was travelling to pay his adoration to this deity. He deliberately pronounces an awful malediction on his own God. From the effects of which curse (diabolical as the narration would be were we to publish it) Brama and Siva formed the Linga * * * * * the abominable Linga now worshipped in the Shrine of the temple of Siva.

It is also stated, concerning the origin of the *Linga,* that a certain Saint repaired to the Mount Kylasa to adore Siva; but was prevented from seeing him by *Nundicasa,* a door-keeper of Siva's, who said that the deity was in the inner apartment, with his consort, where no person was allowed to intrude. He, after waiting for a considerable length of time in vain, and becoming vexed with Siva's intemperate enjoyment pronounced a curse on him and left the place * * * * * *

From the effects of this curse the Linga is said to have been formed,—this doctrine is generally disbelieved by the Hindoos, who are as they say well read in the Vedas—but from what are the above abominable stories taken but from some of their Shastras! Holy writings!!!

The Linga is held most sacred by the Hindoos universally and is placed in the Shrine consecrated to it, to which no one aproaches without previously purifying himself by ablutions. The manner of anointing it is also prescribed by the Shastras.

The ingredients with which this image is anointed are the following:—Oil of superior kind peculiarly prepared and perfumed, the inside of the wild gooseberry nuts—the juice of limes, mangoes, and sugar cane, milk tyre, honey, cocoanut water, jack fruits, plantains, &c. When anointed, it is perfumed with various odoriferous substances and then adorned with jewels of great value. Then the cocoanut, fruits, betel and nuts are first offered to the image, which is followed by the offering of incense, camphor, &c,—Lights of clarified butter are lit,—But, as has been observed before, it is prescribed both in the Shastras and Pooranums that the offerings should be made to Sucktee Vanayaka or Ganapathy, previous to the offerings which may be made to this image of abomination—the Linga.

The Linga is never carried in procession during the time of festivals, yet the image of Siva incarnate is carried in procession.

There are numerous sects among the Bramins and Soo-

N.B. * Too indelicate to be inserted.



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LINGOUDBAVA MOORTEE.

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dras, who wear about their neck the Linga cased in silver and gold. These sects are designated *Lingegul.*

LINGOUDBAVA MOORTEE.

(Plate No. 27.)

We gather the descriptive of this god, from the *Scunda* and *Aroonachella Pooranums.* It is stated in those books, that from Brama emanated Koondilee, from Koondilee emanated Nathum; from Nathum, Venthu; from Venthu, Sadasiva; from Sadasiva, Mahisweram; from Mahisweram, Roodra; from Roodra, Vishnoo; from Vishnoo, Brama,—who created the fourteen worlds, (the upper and nether worlds), the eight celebrated mountains, the eight guardians of the eight angular points of the world, (the eight demi-gods), the seven holy saints, the heavenly musicians; human beings, as well as every species of the brute creation.

After he had created every thing, finding that Vishnoo was above him in rank and dignity, in his capacity of the *Preserver* of the world, and being enraged, he could not forbear, exclaiming—"I have (said he) by my words created all these worlds, as well as the animate and inaminate things thereof, and have the supreme power to create many more worlds, but Vishnoo, from his capacity of being the *Preserver* of all things, which I have created, and from my having emanated from him he arrogates precedence to himself. Nothing could be more absurd, than his notion, that he created *me;* for in consequence of the malediction pronounced against him, I made him assume a bodily form at ten different periods (meaning his ten Avatars or Incarnations). I will create another personage with abilities superior to his own in order to *supplant him.*" He then proceeded to Vicoonta the mansion of Vishnoo, whom he challenged, but in spite of all Vishnoo's arguments, and of his own authority, which he exercised to reduce him to a sense of duty, he persisted in his obstinacy. At last a battle ensued in which both parties continued to fight for a long time without any decisive victory on either side. In consequence of this furious conflict, the earth was in a state of agitation, and the destructive weapons and fiery shafts discharged by the combatants, produced such destruction among the gods themselves, that they had recourse to Siva, who was at Kylasa, attended by Soobramaney, Ganasa, Nundicasanara, divine saints and several others. They prostrated themselves at his feet, and implored him to save them from the destructive battles, which they alledged was equally destructive to heaven and earth. Upon their supplication, Siva appeared between the combatants in the form of a fiery column, whose top stretched higher than the seven upper worlds, and whose bottom penetrated below the seven nether worlds. It was now agreed between the combatants that the superiority should be adjudged to such as could discover *either extremity of the column.* Brama assumed the shape of a Swan and continued his flight to discover the top; and Vishnoo under the shape of a boar, continued to dig the earth to get to the bottom of it. At length finding all his efforts ineffectual in tracing the bottom and being conscious that Siva is an infinite being, who in his nature admits of no bound, and whose beginning or end cannot even be conceived by the mind, Vishnoo desisted from his attempt and confessed his inferiority. Brama found himself only within sight of the middle part of the column, though he had spent no less than a million of years in the hope of finding the upper extremity. Having fatigued and wearied himself, he was just about to return when he met with *Talampoo,* or Curderia which was let down from the top of the column, and enquired of it how high might be the top hence. Swamy, " said the *Talampoo,*" "I was let down from time immemorial, yet I could not find a resting place."—At this he was glad to return with the *Talampoo* which he obliged to attest that he saw the top of the column. Brama then claimed superiority alleging that he saw the top, and at the same time producing the *Talampoo* as his witness. But here on a sudden appeared Siva from the column, and broke out into a violent passion at the most *lying* and *fabricated* statement of Brama,* pronounced a maledication against him that he should never be worshipped by human beings nor have a temple consecrated to him on earth. He then turned to the Talampoo and cursed it, that it should never be offered to him hereafter, for its having told a lie. On this denunciation, Brama underwent very austere penance to procure absolution. Appeased at length by his mortification, Siva granted him the privilege of enjoying all the adorations which may be paid to the sects of Bramins, and directed that all the Agrarums or Bramins' Villages should be dedicated to him as his temples. Being pleased with Vishnoo's fidelity, he (Siva) not only granted him many boons which he required of him, but also ordained that he should have as many temples as *he* had on earth and that he should be adored by all classes of people.

Siva having sprung from the fiery column as above described is represented in the shape of the Linga in the temple of Trinomallee† [Sacred Mountain] the scene of this miraculous action. Here the event is annually commemorated on the day of Kartigay, a Lunar-mansion, in the month of November, by setting fire to a large pile of combustibles heaped together on the top of the mountain, which is said to have been the transformation of the fiery column. To the Linga in the Shrine of the temple situated at the foot of the mountain, worship and offerings are made four times a day as prescribed in the ceremonial part of the Vedas. In time of worship the thousand different names of Siva are repeated in praise of him. At the termination of the worship, not only the offerings, but the flowers and ashes with which the idol was adorned are distributed among the people assembled together on

* If the supreme God could be a liar, what must the followers be?—Ed.

† In South Arcot.

this occasion from remote parts of India for the purpose of worship.†

It is said that a man born at Teroovaroor, as well as a man that has performed a pilgrimage to Benares will obtain beatitude, but a man by mere meditation on the Linga in Trinomallee will be sure of getting to heaven.

Plate No. 27, illustrates the above story. The figure No. 1 is Brama in his proper form. No. 2 is the Swan under which form Brama ascended to see the top of the column. No. 3 is Siva, represented in the column. No. 4 is Vishnoo, in his proper form, and No. 5 represents him in the form of a boar digging the earth to see the end of the column. The plate represents the scene when Brama and the Curderia were detected of the fabrication of their account.

CHATURMOOKA LINGA MOORTEE.

(*Plate No.* 28.)

The appearance of Siva under the form of Chaturmooka—Linga—or Linga having four faces.

From Brama (the eternal one) who was still as in profound sleep (as was stated in the preceding descriptive) emanated Koondilee; from Koondilee emanated Nathum; from Nathum emanated Vinthu; from Vinthu emanated the worlds,—the five godheads which have each their respective power of *creating*, *preserving*, *destroying*, *judging* and *remanding*, and in order to represent these different powers, viz. *Brama*, *Vishnoo*, *Roodra* and *Mahiswera* in one person, Siva assumed the shape or form of *Chaturmooka-Linga* from whose four faces proceeded four Vedas, viz. *Rook*, *Ejjoor*, Sama, and *Adarnana* Vedas. He is stated to have appeared under this form to many of his devotees.

Siva in his original construction of body had five faces, namely, *Tatpurusha* (that which looks Eastward), *Agoram* (that which looks Southward), *Vamadavam* (that which looks Westward), *Sattyosadam* (that which looks Northward), and *Esanam*, the principal face placed in the centre of these four faces, and looking upward. From *Esanam* proceeded twenty-eight Agamams (Sacred Sciences) and mysterious sound Ongara, consisting of *Agara*, *Woogra* and *Pronunum* together with *Coaty—Mahamundras* (or mysterious prayers, ten millions in number) and eighteen *Puranums* (or Sacred Books.)

From *Tatpurusha* proceed *Rook-veda*, which is the first of the four Vedas, which is divided into chapters, sections, clauses, &c. From Agoram, emanated Ejjoor, the second Veda, which is divided into 100 chapters; from Vamadanum sprung Sama the third Veda which is divided into 1000 chapters; from *Sattyosadam* originated *Adarnana* the fourth Veda which is divided in 9 chapters. This account Siva communicated to Nundicaswera, who related it to Vishnoo, who assuming the form of a Swan, flew and declared it to Brama, whom he begot from his navel. Brama communicated it to the seven saints, demi-gods, and others, who handed it down to the succeeding generations.

Ravanah the king of Lunka, wishing to try his physical strength, attempted to lift up the mountain Kylasa. Siva enraged at his presumption pressed it down with his great toe, by which pressure he was so sunk and overwhelmed, that he could not stir on any side, but continued in that painful state for a long time, under this distressing situation, it was proposed by some who pitied him, that if he could make some Veda into verses, it would pacify Siva who would then relieve him from his pain and trouble, and confer any favor upon him which he may desire. As it was expected so it came to pass. It is stated that from this circumstance that Ravanah made the Vedas clear by turning them into verses. As this also was too abstruce to be understood by human beings—Vyasa, who emanated from the divine nature of Vishnoo has made so judicious, methodical and intelligible arrangements in the Vedas and Pooranums that they might be understood by all classes of people.

The image representing Chaturmooka-Linga is scarcely found in any temple in Southern India, but in Cape Comorin, a town in the Zillah of Tinnevelly—here the image having four faces like the one represented in Plate No. 28, is placed under a *Cula-tree**, which, old as it is, is in a flourishing condition. The Hindoos affirm that this place has been celebrated for many miracles wrought there.

Here *Adivera Paundian*, who was the renowned Monarch of Madura, and celebrated author of many works, and several others, worshipped the Linga, and obtained salvation.

The offerings made to Linga and devotions paid to it are agreeably to the *Agama Shastras*.

Plate No. 28 represents the Chaturmooka-Linga—Fig. 1. is Vishnoo—fig. 2, Roodra,—fig. 3, Brama and fig. 4, Mahiswera—all proceeding from the scandalous image, *The Linga !*

HINDOO LITERATURE.

DOCTRINES OF THE HINDOO RELIGION.

Of the transmigration of souls.†

After death, the person is conveyed by the messengers of Yumu through the air to the place of judgment. After receiving his sentence, he wanders about the earth for twelve months, as an ærial being or ghost, and then takes a body suited to his future condition, whether he ascend to the gods, or suffer in a new body, or be hurled into some hell. This is the doctrine of several pooranus; others maintain that immediately after death and judgment, the person suffers the pains of hell, and removes his sin by suffering; and then returns to the earth in some bodily form.

† Large Revenue is emassed at this annual feast—through the means of the Pilgrims !

* Carissa Spinarum.

† Extracted from Ward's celebrated work on the Hindoo Religion, Vol. 2d, Page 347.



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I add a few particulars respecting the transmigration of souls om the work called Kurmu-vipaku: He who destroys a sa-ifice will be punished in hell; he will afterwards be born ain, and remain a fish for three years; and then ascend to man birth, but will be afflicted with a continual flux. He ho kills an enemy subdued in war, will be cast into the hell rocuchu; after which he will become a bull, a deer, a tiger, bitch, a fish, a man; in the last state he will die of the palsy. e who eats excellent food without giving any to others, will punished in hell 30,000 years, and then be born a musk-rat; en a deer; then a man whose body emits an offensive smell, d who prefers bad to excellent food. The man who refuses his father and mother the food they desire, will be punished hell, and afterwards be born a crow; then a man. In the tter birth he will not relish any kind of food. The stealer of water-pan, will be born an alligator, and then a man of mon-rous size. The person who has lived with a woman of supe-or cast, will endure torments in hell during seventy-one yoo-s of the gods; after this, in another hell, he will continue ming like a blade of grass for 100,000 years. He will next e born a worm, and after this ascend to human birth, but his ody will be filled with disease. The stealer of rice will sink ito hell; will afterwards be born and continue eighteen years a row; then a heron for twelve years; then a diseased man. He ho kills an animal, not designing it for sacrifice, will, in the rm of a turtle, be punished in hell; then be born a bull, and en a man afflicted with an incurable distemper. He who kills animal by holding its breath, or laughs at a pooranu at the me of its recital, will, after enduring infernal torments, be born snake, then a tiger, a cow, a white heron, a crow, and a man aving an asthma. He who steals alms, will sink into hell, and fterwards be born a blind man, afflicted with a consumption. beautiful woman who despises her husband, will suffer in hell, variety of torments; she will then be born a female, and, loos-g her husband very soon after marriage, will long suffer the iseries of widowhood.

The Ugnee pooranu says, that a person who loses human rth, passes through 8,000,000 births among the inferior crea-ires before he can again obtain human birth; of which he remains 100,000 births among the immoveable parts of creation, as nes, trees, &c.; 900,000 among the watery tribes; 1,000,000 iong insects, worms, &c.; 1,000,000 among the birds; d 3,000,000 among the beasts. In the ascending scale, if his orks be suitable, he continues 400,000 births among the lower sts of men; during 100 births among bramhuns; and after is he may obtain absorption in Brahma.

Whether the doctrine of the metempsychosis originated with e politician or the philosopher, its influence on the state of so-ety might form an interesting subject of enquiry. As far as I ve been able to trace its influence, it appears to have the most happy effects upon the present race of Hindoos. All their s are considered as necessary consequences of actions done in former life, on which account they seldom charge their con-ences with guilt for committing them. If a Hindoo be attacked th some disease, or fall into peculiar misfortunes, he immedi-ly traces the cause to the sins of a former birth; and, instead using measures to extricate himself, he sits down in despair, nking that these things are inseparably attached to his birth, l that he can get rid of them only with life itself. In a reli-ous view, this doctrine is very pernicious: the christian is ight, that every thing depends upon the present state, and he therefore "works out his salvation with fear and trembling;" but the Hindoo, like all other men, being always disposed to procrastinate in religion, finds this disposition greatly encouraged, by the hope that a future birth will be more favourable to him; that he shall be born to better fortunes, be rich, or be placed in happier circumstances for pursuing the concerns of religion. The next birth, in the mouth of a Hindoo, is the same as 'to-morrow' in the mouth of a nominal christian.

The faith of the Hindoos in the doctrine of the transmigration of souls often appears in their conversation, especially when either prosperous or adverse circumstances have arisen in a family. When a person is in deep sorrow for the loss of a child, and is addressed by another on the subject, the former perhaps utters her grief in some such words as these: 'What have I 'done, that I am thus grievously afflicted? When I examine 'my life from my childhood, I cannot see that I have done any 'harm. Why then does God thus afflict me? Why did he 'give me a child? Why did he take it away?"—She next vents her grief in a torrent of abuse on Yama: 'Oh! Yama! What 'did I do to thee? I am sure I never injured thee! Thou knew-'est that I had none else: I am in this world like a blind crea-'ture; this child was my staff,—and thou hast taken him away. 'O thou wicked Yama—I will put a wisp of fire in thy face. 'I will flog thee with the broom. My breast is rent with grief.' Another female now joins her, and says, 'Oh! sister, What! 'is your child gone! Ah! Ah! Ah!—that vile Yama—he is 'full of injustice. If I could see him, I would cut him into a 'thousand pieces. He has taken all mine; but he has left pou 'one.* Ah! if I were stone, I should split into pieces; but 'I am earth—only flesh and blood, and therefore I am sunk in-'to nothing. But why do I thus complain? I am not singular; 'every one's house is plundered.' Another person now comes in, and says, 'Why do you blame Yama? What fault has he 'done? In former births you must have committed many crimes; 'otherwise I cannot see why you should suffer in this dreadful 'manner: you have done nothing but works of merit in this 'birth. You must have injured some one's child in a former 'birth, and now yours is taken from you. Yama has done no-'thing wrong. He is justice itself. He never errs. Nor ought 'you to think it extraordinary that a person dies. It is more 'extraordinary that a person desires to live. If you confine a 'bird in a cage, thou you cherish him with the greatest care, 'if the door be open he flies away. But though there are nine 'openings in the body by which the soul may take its escape, 'and though the person be suffering the deepest distress, yet 'the soul is not willing to depart;—this desire of life is more 'wonderful than death itself.—When the soul has taken its 'flight, then, why should you thing it such an extraordinary 'thing? You are suffering for the sins of many former births, 'which sins, like a shadow, will pursue you, go where you will, 'and assume whatever shape you may, till they be expiated by 'suffering. If this were not so, why is it that a good man suf-'fers while a wicked man is raised to the pinnacle of prosperi-'ty? If men suffered only for the sins of this life, the good

* The Hindoo women are excessively fond of their children. When a mother pays her respects to an aged female, she presents her child to receive her blessing, and says, 'Mother!—give my child your blessing.' The old woman says, 'Live, live, as many years as there are hairs on my head.' When a mother takes her child into company, to prevent its being hurt by a witch she rubs its forehead with earth thrown up by worms, or with the end of a lamp-wick, and spits on its breast.

'would have nothing but happiness, and the wicked nothing 'but sorrow."*

Sometimes the doctrine of transmigration appears in the conversation of widows, when they are talking over their sorrows one amongst another: One begins the conversation, by addressing one of the company, recently become a widow, in some such words as these: 'Ah! why is so much trouble fallen upon you? 'you have continually performed works of merit. I have observed, that from your childhood you have been very religious.'† Another replies—'How you talk! What! do you 'think she is suffering for sins committed in this birth!' The widow addressed now adds—'Ah! my sorrows are indescribable. I am now suffering for the sins of many births; the sins 'of birth after birth, birth after birth, are fallen upon me. If 'the sins of numerous births had not been cast upon me, would 'my husband (a lack of lives in one) have been taken from me? 'O God, do not bring upon my worst enemy the misery which 'I endure. What had I done against God, and what against 'him (her husband) that I suffer thus? I must have injured him 'in a former birth, and therefore he was married to me on purpose to bring upon me the sorrows of widowhood. He was 'born in one womb and I in another; we were perfect strangers 'fate brought us together and I began to flatter myself that I 'should long enjoy the blessings of a married state, when he was 'seized with sickness, and, without making the least provision 'for me, has left me to crouch and fawn for a handful of rice. 'When waiting upon him in his last moments he did not say, 'I leave you this or that; you will not be destitute; but, shutting up my food and garments, he has thus abandoned me. He! 'he was my greatest enemy. If I meet him in a future state, 'I'll certainly revenge myself. Instead of putting fire into his 'mouth after death, if I had known that he would have served 'me thus, I would have put fire in his mouth while living. I 'entreat the gods, that in the next birth I may be a man, and he 'my wife, and that I may bring upon him exactly what he has 'brought upon me; and that this may be continued through numerous births. , Vile enemy——.' Continuing her address to a married woman, she says—'See! you have two meals a day, 'while I have but one; you have all manner of ornaments, and 'I am naked; you are invited to all the feasts;‡ you can eat of 'all kinds of delicacies, but I must live on the meanest food; I 'must fast twice a month;§——there is no end of my sorrows.'

* I have heard it urged, in proof of the reality of successive births, that, if a child had not drawn the breast in a former birth, it would not, as soon as born, cling to the breast, and know how to suck. A person before whom this argument was once urged, asked how this was to be accounted for when the person arose from the state of a fish to human birth?

† When a Hindoo female child shews her attachment to religion, she gathers vilwu leaves and flowers, and, making an image of the linga, attempts to worship it: or she sits down attentively and watches others while they perform the ceremonies of worship; or she goes to a festival, and assists the females in making the necessary preparations. When she is grown to maturity, she performs different ceremonies to obtain the blessing of a good husband. After marriage, she worships Shiva and other gods and prays that her husband may love her and live long, so that she may not endure the hardships of widowhood. When she becomes a mother, she daily bows to the gods, repeats their names, and prays that they will bless her child.

‡ A widow can take no share in marriage ceremonies, &c. She is not even permitted to touch the bride.

§ This fast is kept by widows on the eleventh of the increase and decrease of the moon in every month, which is observed so strictly among the higher casts, that notwithstanding a widow has eaten only once on the preceeding day, she does not touch the least aliment, not even a drop of water, on this day.

If a person die an untimely death, it is attributed to crimes committed in a former state of existence. A person born blind is supposed to have destroyed the eyes of some one in a former birth. A few neighbours sitting together, as a person afflicted with an incurable distemper, passes along, observe, 'Ah! no doubt, that man was guilty in a former birth of such or such a crime, and now the consequences appear in his present state.'

The prosperity of persons, especially if they have suddenly risen from poverty to affluence, frequently gives rise to remarks on the merits of such persons in a former birth: 'See,' says one 'such a person was poor, and is now worth so many lacks of rupees. He must have performed acts of extraordinary merit in former births, or he could not have so suddenly risen to such a state of affluence.' When conversing on this subject with a Hindoo, he instanced the case of Ramu-Huree-Vishwasu, late of Khurduh: 'He was so poor,' said he, 'that he was indebted to others for a place to lodge in. After a few years of service with a European, he obtained a fortune of thirty lacks of rupees. He bought an estate; erected a number of temples to Shivu, and then went to Kashee, (Benares) where he died in a very short time. Such an auspicious life and death* can only be attributed to some wonderful acts of devotion or liberality in former births.'

A very learned man is complimented with having given learning to others in a former birth.

When the Hindoos see any of the animals used cruelly, especially cows, they exclaim: 'Ah, !—How many sins must that creature have committed in a former birth!' They say the same if they see a dog eating ordure. When they see a dog riding with his master in his palanqueen, they say—'True, thou art born a dog, but some good works have made thy fate tolerable.'

The pooranus and other shastrus promise deliverance from future birth upon the performance of different religious ceremonies.

Judgment of men after death.

[From the Pudmu Pooranu.]

At the extremity of the earth southwards, floating on the waters, is Sungyumunee, the residence of Yama, the judge of the dead, and of his recorder Chitru-gooptu, and his messengers. Yama has four harms, is of a dark colour, with eyes like the petal of the water-lilly; in his hands he holds a shell, a discus, a club, and a lotus; he rides on Gurooru; wears a golden poita, and pearl ear-rings, and has a crown on his head, and a garland of flowers round his neck. Chitru-gooptu, the recorder, and Yama's attendants, appear in the most pleasing forms.

Those who perform works of merit are led to Yama's palace along the most excellent roads, in some parts of which the heavenly courtezans are seen dancing or singing; and gods, gundhurvus, &c. are heard chanting the praises of other gods; in others showers of flowers are falling from heaven; in other parts are houses containing cooling water, and excellent food; pools of water covered with nymphœas; and trees, affording fragrance by their blossoms and shade by their leaves. The gods are seen to pass on horses or elephants, with white umbrellas carried over them, or in palanqueens or chariots, fanned with the chamurus of the gods, while the devurshees are chanting their praises as they pass along. Some, by the glory issuing from their bodies, illumine the ten quarters of the world.

* Every one who dies at Kashee becomes a god.

(To be continued.)

No. 29.



SADASIVA.

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MAHASADASIVA.

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CHAPTER VIII.

SADASIVA MOORTEE.

(Plate No. 29.)

It is stated in the *Scunda* and *Sannethee-Moorey Pooranums*, that Siva destitute of passions was in the beginning still and motionless, yet he had power of assuming spiritual and corporeal forms, as his substance pervades through all substance.

It is also written in the vedas, that Siva in compassion to the innumerable myriads of human beings, who subjected themselves indiscriminately to virtuous and vicious actions, and were in consequence doomed to be born often, after this life, and who being ignorant of the Supreme being, deviated from the path of God, in consequence of the depravity and sinfulness of their lives, he (Siva) assumed the bodily form, under the designation of *Sadasiva*, for the purpose of ransoming men from the bondage of sin and of leading them to heaven.

The representation in Plate 29, describes the image of *Sadasiva* having 5 faces, these are respectively called, *Esanam, Tatpurusha, Ayoram Vamadevam* and *Sattyosadam*, which Siva assumed under the designation of *Sadasiva Moortee*, for the wise purpose of conducting five different offices, namely, that of *Creating, Preserving, Destroying, Judging* and *Rewarding*, each of which offices was respectively allotted to the five aforementioned faces, and also, in this form was united five persons, viz. Brama (the creator) Vishnoo (the preserver) Roodra (the destroyer) Mahaswara (the judge) and Sadasiva (the rewarder.)

The account given of the last mentioned deity in the *Pooranums*, is as follows :—Though this deity Sadasiva has five faces and ten arms; yet he can assume a spiritual form for the performance of the five different offices aforesaid, in the universe. The nature of these five offices is, 1st—*Serooty* (creating) which signifies the formation of bodily substances &c. 2d, *Thithy* (preserving), which is the provision of every thing necessary for the subsistence of all created things; 3d, *Sangaram* or *Summahram* (destroying) or reducing to nothing created things; 4th, *Trobanam* (trial) or keeping the souls of the deceased in a state of probation and unconsciousness; 5th, *Anoocratum* (rewarding) or distributing rewards, and enlightening the souls. The above five offices are also denominated—1st, *Sackram*, vigilance, activity,—2d, *Soarpanam*, dream,—3d, *Sooloothy*, deep sleep,—4th, *Thooriam*, abstraction of mind,—5th, *Thooriathethum*, insensibility,—and although Siva is destitute of passions, yet he performs these five offices, just in the same manner, as the sun by the influence of whose warmth some vegetation thrives while others decay, to operate on either of which he has no inclination—In like manner, *Serooty, Thithy, Sangaram, Trobanam* and *Anoocratum* are conducted in the universe, containing beings animate and inanimate, by the Omnipresence of *Siva* and by the pervasion of *Parasuctee* (female energy of Siva) through the whole creation.

The above bodily form Siva assumed on the northern side of Kylasa, according to the representation made of *Sadasiva Moortee* in some sculptured statues:—this deity is worshipped and anointed according to the *Agamashastras* or religious system of worship.

The five offices operated even on the five natural senses and organs of actions. Sight of an object implies *Serooty*, perception of it, *Thithy*, reflection on it, *Sangaram*, determination on it, *Trobanam ;* and discernment of it, *Anoocratum*. Sadasiva Moortee operates thus upon corporeal and incorporeal things as organs of sense, sensation and organs of actions—these powers are unsearchable.

A statue or emblem of this deity is to be found in the temple of Sree-Calahstry. Statues of this deity are not made of any metal but of stone and wood.

During the time of a festival designated *Bramah Woochavam*, which is celebrated for the space of ten days, in some temples of Siva, a feast in honor of *Sadasiva Moortee* is on the 9th day, performed in commemoration of the five offices, which are performed by the deity. On the morning of which day, the statue is anointed with costly unctuous substance, and adorned with jewels, when it is particularly worshipped.

In lieu of carrying this statue in procession, *Sabanoiga Moortee* an image representing Siva is carried. During the celebration of a feast in honor of *Mauciavasagar*, a divine saint, in the month of Margaly (December) this statue of Sadasiva Moortee is anointed, and a feast is performed in commemoration of the five offices above described.

There is a temple called Sadasivaconam, dedicated to this deity in the neighbourhood of Calahstry,* to which temple pilgrims resort in great numbers for the purpose of paying adoration, and spend much in their offerings to this idol.

MAHA SADASIVA MOORTEE

(Plate No. 30.)

This image is in representation of one of the sixty-three bodily forms which Siva assumed, under the designation of Maha-Sadasiva.

This monstrous and diabolical image is generally made of wood and stone, bearing no less than twenty-five heads and fifty hands—according to the number described in the Scunda Pooranum, but in the carved images made and worshipped by the Hindoos it bears twenty-five heads and thirty-two hands—(as represented in plateNo. 30) thirty of which are shewn as holding various kinds of destructive weapons—viz. the hand No.

* In the North Arcot Collectorate.

1, is shewn holding a *Dunoosoo,** No. 2, an *Umboo* or *Baunum,* No. 3, a *Cudghum* or *Chundranytodum* No. 4, a *Gadum,* No. 5, a *Chuckrum,* No. 6, a *Sunkoo,* No. 7, a *Vulitudy,* No. 8, an *Unkoosum,* No. 9, a *Pausum,* No. 10, a *Soolum,* No. 11, a *Vailanyoodum,* No. 12, an *Eetty,* No. 13, an *Ery-Eetty,* No. 14, a *Bullium,* No. 15, a *Coonthum,* No. 16, a *Thoamurum,* No. 17, a *Pindypaulum,* No. 18, a *Baunkoo,* No. 19, a *Cuttaury,* No. 20, a *Rumpum,* No. 21, a *Dundanyoodum,* No. 22, a *Guthayoodum* or *Guthy,* No. 23, a *Vujrayoodum,* No. 24, a *Parusoo* or *Cunda-Coadauly,* No. 25, a *Nairsum,* No. 26, a *Noosoondy,* No. 27, a *Gound,* No. 28, a *Cuppunum,* No. 29, a *Naughum,* No. 30, a *Mulloo.* The thirty-first hand is in the attitude of bestowing a benediction and the last, as promising protection. We have described the above instruments as near as possible in English by the corresponding numbers in the Note below.

It is stated in the Scunda Pooranum, that the five principal heads described in Plate No. 30 as rising one upon another immediately from the neck of the idol, are emblems of the five attributes of Siva, namely the powers of—*Creating, Preserving, Destroying, Judging,* and *Rewarding,* these are the five powers of this deity according to the Agama of the Siva sect. Each of these is again subdivided into five separate offices making in all twenty-five, to represent which Siva assumed in the interval between creation and destruction, the bodily shape of Maha-Sadasiva having twenty-five faces and fifty hands. The work of creation during its continuance includes the exercise of the several powers of creating, destroying, judging and rewarding—and that Maha-Sadasiva exerts his Omnipotence in all creations animate and inanimate. The Hindoo sacred writs also affirm in strong language, that many Vishnoos, Bramas, forty-eight thousand Reeshees or Saints, seven Muroothoocal; Indra, and numerous Devatahs, and heavenly musicians and others, so crowded together to worship the emblem of Maha-Sadasiva on the holy mountains of *Maha-Kylasa,* that their crowns clashed with each other.

The adoration, and anointing of this image are the same as those performed for the idols preceding this No.

OOMA MAHASWARA MOORTEE.

(Plate No. 31.)

The Brammanda Pooranum gives the following story of Ooma Mahaswara Moortee.

In the above Hindoo holy writ it is stated, that in the beginning when Brahma, (the eternal god) was in a still and motionless state (Parasuctee) the power of producing certain vital actions or operations, emanated from Brahma and assumed the shape of a female: She being the mother of the universe, possessed almighty power, and has an additional eye on her forehead, from which darts forth flames. Wishing to have an agreeable partner in life, suitable to her character and dignity, she first created Ganesha, (the god of wisdom) and told him her reasons for having created him, but he observed to her that he considered her in the light of a mother, because she had brought him into existence and earnestly entreated her to excuse him from acting the part of a Husband towards her. She then created Brama, to whom she proposed the same terms viz. to become her consort, but his unwillingness to gratify her wishes, exasperated her to such a degree, that she opened the eye on her forehead, from which flames issued forth, and burnt him to ashes. She afterwards created Vishnoo and made him the like request:—In consequence of his refusal also to comply with her wishes, he was likewise consumed by the flames. She lastly created Siva and finding that he was by no means unfit for her purpose desired him to be her partner in life. The wily Siva being endued with Omniscience, and knowing that he would not have ascendency over her as long as she had the eye on her forehead, and which was capable of vast destruction promised to gratify her desire, provided she would confer upon him the eye on her forehead. Scarcely was his request complied with, when he looked at her with the fiery eye and reduced *her* to ashes. Wishing to amuse himself with the creation of the universe, he again, recreated Brama and Vishnoo. He then turned himself to his left shoulder, from which Parasuctee alias Ooma sprung. Siva with Ooma on his left thigh, seated himself on a throne composed of Carbuncles, on the mountain of Kylasa and began to consult about the creation of the world. This sitting attitude of Siva with Ooma on his left thigh is represented in an image designated *Ooma Mahaswara.* This image is cast of copper and placed in a shrine consecrated to it. The offerings made to the image are according to the prescription contained in the Agamashastras and with awe and reverence due to the deity and a King: offerings are made four times a day; first with flowers and leaves of various kinds; secondly with rice daintily prepared, cakes, thickened milk, cocoanut, beetle and nuts &c.; thirdly with incense, lights with clarified butter. Care is taken subsequent to the consecration of the idol, to remove the influence of evil eyes being cast upon it, by reciting some mystic prayers. Such daily, monthly, and yearly festivals, as are ordained by the Agamashastras, are duly celebrated in honor of the deity..

The above is the account given of Ooma Mahaswara, an incarnation Siva assumed in order to create the universe and all creatures in it.

In the *Scauda Pooranum,* there is another account given of the origin of Ooma Mahaswara, which is as fol-

* No. 1, Bow. No. 2, Arrow. No. 3, Sword. No. 4, Shield. No. 5, Circular Knife. No. 6, Chunk. No. 7, Crooked club. No. 8, Goad. No. 9, Knotted Rope. No. 10, Three tonged fork. No. 11, Circular spear. No. 12, Spear. No. 13, A spear having the power of attacking the enemy by flying. No. 14, The kind of spear used by Palankin bearers. No. 15, Sharp Instrument. No. 16, A thorny spear. No. 17, Crooked Sword. No. 18, Pocket knife. No. 19, Broad edged pocket knife. No. 20, A saw. No. 21, A destructive Club. No. 22, Club. No. 23, Club made of the stump of very old tree. No. 24, An Hatchet. No. 25, A peculiar kind of shield. No. 26, A curiously wrought club. No. 27, A Sling. No. 28, A magical club, which has the power of attracting persons to it. No. 29, A spear resembling the head of a snake, and containing poison. No. 30, A red hot iron.

No. 31.



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No. 32.



SOOKASANA MOORTEE.

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lows :—After the universal destruction of the world, Brama, who sprung from Siva, first created four persons namely, *Janacun*, *Janercomaran*, *Januthan*, and *Jananthurn* these, through the spiritual knowledge of the eternal god, which they acquired, became devotees. This circumstance defeated the hope of Brama in making the world peopled by their means. Brama accompanied by his four sons attended upon Vishnoo, and doing obeisance to him, represented how he was disappointed in his sons, and asked him the favor of his instructions regarding the subject of creation. Vishnoo replied, that he could do nothing regarding the subject of creation, but he referred him to Siva. Now Brama, through the medium of *Nundicasuren,* had access to the sacred presence of Siva, and worshipping him, he prayed thus—"Oh God of Gods and Lord of Lords! Creation is at a stand in consequence of my sons having devoted themselves to a religious life, and abstaining from matrimony." Upon this Siva having destroyed all, looked at his left shoulder from which Ooma sprung. From the union of Siva and *Ooma,* sprung Vishnoo, Brama, Janaga and others. Siva then addressed Vishnoo, and said, that the world could be populated from the union of man and woman. Vishnoo, Brama and others, delighted with what had passed, went to their respective residences. Brama then went on with his works of creation. From this circumstance originated *Ooma Mahaswara.*

The image of Ooma Mahaswara has four hands, in one he is holding a red hot iron, in another a deer, with the third he is addressing Vishnoo, and with the fourth he is bestowing a benediction on the worshippers. The image described as seated on Siva's left is Ooma.

SOOKASANA MOORTEE.

(Plate No. 32.)

The Sanscrit Scunda Pooranum thus relate the origin and history of Sookasana Moortee, or Siva in the form represented in Plate No. 32.

That in the beginning of the world, Brahma the eternal god and Vishnoo, and the three hundred and thirty-three millions of Devatahs or gods (which forms the Hindoo Pantheon,) having been most cruelly oppressed by *Soora-Pudma* a son of *Casia-brahma,* they proceeded to the holy mountain of Kylasa, and prostrating themselves at Siva's feet, addressed him thus—"We are most cruelly (said they) oppressed by *Soora-Pudma* the tyrant, and annoyed and harassed by the servile employment he imposes upon us. We have no other resource left to rescue ourselves from this tyrant, but to place our reliance on you for assistance. Have compassion upon us who are quite forlorn, and give us your hand and promise of protection." Upon these humble supplications, Siva, (as he is sometimes called) the sea of mercy, pitying their deplorable case, gave them his hand and promise of protecting them from the oppression of *Soora-Pudma.* Thus being assured of assistance, they went to their respective homes, fully persuaded that they would be emancipated from slavery and cruel oppression. After their departure, Siva and *Parasuctee,* sat together on a seat called *Sookasana* in order to consult the measure which he was to adopt to redress the grievances of the Devatahs. Hence Siva obtained the name of *Sookasana* Moortee. This sacred bodily shape Siva assumed on the holy mountain of Kylasa, and whilst he was sitting together with Parasuctee, a demon, named *Muilcanun,* and who emanated from the magic power of the Reeshees, residing in the forest, called *Daroogavanam,* was sent up against Siva for the purpose of destroying him, but he trampled the demon under his feet, when he appeared in his presence, and then began to give Parasuctee an account of the birth, character, and tyranny of *Soora-Pudma* against whom the Devatahs preferred a complaint.

It is also written in the Hindoo Mythology that in times of old, there lived a potent monarch, whose name was *Perapagavan,* and who ruled over the island of *Chamali*:*—he had four sons, named *Sooran, Pudman, Daroogan,* and *Singan,* who renounced the desire of temporal power but were intent upon obtaining the highest degree of spiritual bliss; for the attainment of which they were consulting together about the plan they ought to pursue, when they were met by a Reeshee, and earnestly prayed him to put them in the way of obtaining eternal bliss. He told them the sacred story of Soobramany the beloved son of Siva the master of Kylasa, and the miracles performed by him. They were quite delighted, and wishing to obtain the same degree of sublime happiness, which Soobramany was enjoying, they learned the mystical verses, and sacred prayers and hymns and began to perform religious austerities that they might be admitted into the mansion of the highest degree of bliss, as the domestics at least of Soobramany, by assuming the forms of a lion, an elephant and a peacock, and as his insignia, under the shape of a cock. This having been communicated to the animals who were then, the vehicles of Soobramany, enjoying with their master incomparable happiness, by Garooda the vehicle of Vishnoo, and the Swan, the vehicle of Brama, they became jealous of them, and proceeding to the place where they were performing the religious austerities, they fell upon them and beat them most unmercifully; an outrage which they could hardly suffer. They proceeded to Kylasa, and informed *Nundicasaveran* the doorkeeper of Siva's mansions on Kylasa, of the insolence of the vehicles of Soobramany. Just about the same time Soobramany came to visit him, and being enraged at the malignant conduct of his creatures, he cursed them that they should be born as Asooras under the same name of the persons whom they ill-treated. At this malediction they were frightened, and expressed their sorrow, at what they had done. Soobramany then promised that he would himself assume a human shape and exculpate them from their crime, so as to enable them to join him again in his mansions of fe-

* Unknown.

licity. They were afterwards, accordingly born of a woman named *Moya*, the consort of *Casia-bramha*, who was performing religious austerities. They underwent such ardent and austere mortifications, that they obtained the boon of never being killed by any one, and of reigning all over the universe without any rival. They now exercised every act of cruelty both upon human and heavenly beings, and even compelled the Devatahs to carry flesh upon their heads, and to do the meanest offices.

After having thus given a short account of *Soora-Pudma*, Siva ordered Soobramany to assume a human shape and rid the world of the tyrant.

From the seat of *Sookasana*, Siva is called *Sookasana*-Moortee. This is reckoned as one among the sixty-three incarnations of Siva. Images representing the Sookasana-Moortee is worshipped in several temples of Siva.

This image has six arms, in one he holds a deer, in another a red hot iron, in another a snake, in another a club, in the fifth a bell, and the sixth represents the attitude Siva was in while giving promise of protection to the Devatahs.

The figure under the foot of the image represents the demon above stated.

HINDOO LITERATURE.

DOCTRINES OF THE HINDOO RELIGION.

Continued from page 56.

Yama receives the good with much affection, and, feasting them with excellent food, thus addresses them: 'Ye are 'truly meritorious in your deeds; ye are wise; by the power 'of your merits ascend to an excellent heaven. He who, born 'in the world, performs meritorious actions,—he is my father, 'brother, and friend.'

The wicked have 688,000 miles to travel to the palace of Yama, to receive judgment. In some places they pass over a pavement of fire; in others the earth in which their feet sink is burning hot; or they pass over burning sands, or over stones with sharp edges, or burning hot; sometimes showers of sharp instruments, and at others showers of burning cinders, or scalding water, orst ones fall upon them; burning winds scorch their bodies; every now and then they fall into concealed wells full of darkness, or pass through narrow passages filled with stones, in which serpents lie concealed; sometimes the road is filled with thick darkness; at other times they pass through the branches of trees the leaves of which are full of thorns; again they walk over broken pots, or over hard clods of earth, bones, putrifying flesh, thorns, or sharp spikes; they meet tigers, jackals, rhinoceroses, elephants, terrible giants, &c.; and in some parts they are scorched in the sun without obtaining the least shade. They travel naked; their hair is in disorder; their throat, lips, &c. are parched; they are covered with blood, or dirt; some wail and shriek as they pass along; others are weeping; others have horror depicted on their countenances; some are dragged along by leathern thongs tied round their necks, waists, or hands; others by cords passed through holes bored in their noses; others by the hair, the ears, the neck, or the heels; and others are carried having their heads and legs tied together. On arriving at the palace, they behold Yama clothed with terror, two hundred and forty miles in height; his eyes distended like a lake of water; of a purple colour; with rays of glory issuing from his body; his voice is loud as the thunders at the dissolution of the universe; the hairs of his body are each as long as a palm-tree; a flame of fire proceeds from his mouth; the noise of the drawing of his breath is greater than the roaring of a tempest; his teeth are exceedingly long; and his nails like the fan for winnowing corn. In his right hand he holds an iron club; his garment is an animal's skin and he rides on a terrific buffalo. Chitru-gooptu also appears as a terrible monster, and makes a noise like a warrior when about to rush to battle. Sounds terrible as thunder are heard, ordering punishments to be inflicted on the offenders. At length Yama orders the criminals into his presence, and thus addresses them: 'Did 'you not know that I am placed above all, to award happiness 'to the good, and punishment to the wicked? Knowing this, 'have you lived in sin? Have you never heard that there are 'different hells for the punishment of the wicked? Have you 'never given your minds to religion? To-day, with your own 'eyes, you shall see the punishment of the wicked.—From 'yoogu to yoogu stay in these hells!—You have pleased your'selves in sinful practices: endure now the torments due to these 'sins. What will weeping avail?' Yama next directs Chitrugooptu to examine into the offences of the criminals, who now demand the names of the witnesses: let such, say they, appear, and give their evidence in our presence. Yama smiling, though full of rage, commands Sooryu,[1] Chundru,[2] Puvunu,[3] Ugnee[4] Akashu,[5] Prit'hivee,[6] Vuroonu,[7] Tit'hee,[8] Dinu,[9] Ratree,[10] Pratu-kalu,[11] Sundhya-kalu,[12] and Dhurmu,[13] to appear against the prisoners; who, hearing the evidence, are struck dumb; and remain trembling and stupified with fear. Yama, then, gnashing is teeth, beats the prisoners with his iron club till they roar with anguish; after which he drives them to different hells.

Of future happiness.

The shastrus teach that there are four kinds of happiness after death, I. That possessed in the heavens of the gods;*—2. that, when the person is deified;—3. that which arises from dwelling in the presence of the gods;†—and, 4. in adsorption.‡ In the three first, the person is subject to future birth, but not in the last. The three first are obtained by works; the last by divine wisdom.

The descriptions which the pooranus give of the heavens of the gods are truly in the Eastern style: all things, even the

1 The sun. 2 The moon. 3 Wind. 4 Fire. 5 Æther. 6 Earth. 7 Water. 8 A lunar-day. 9 Day. 10 Night. 11 Morning. 12 Evening. 13 A representative of Yama. All the elements, and the divisions of time, are thus called upon to witness against the prisoners.

* The Meemangsu writers have decided, that there is no separate place of future happiness; that whether a person enjoy happiness or endure misery, the whole is confined to the present life. The pooranus, on the other hand, declare, that there are many place of happiness and misery, and that persons go to these places after death.

† All raised to heaven are not permitted to approach the god in whose heaven they reside. This privilege belongs only to favourites.

‡ The vedantu shastrus teach that wherever a person possessing divine wisdom dies, he is immediately received into the divine nature, as air, escaping from a vessel when broken, immediately mixes with the surrounding air. The pooranus, however, teach, that the soul of such a person ascends to God inhabiting a certain place, and is there absorbed in the divine nature.

beds of the gods, are made of gold and precious stones. All the pleasures of these heavens are exactly what we should expect in a system formed by uninspired and unrenewed men: like the paradise of Mahomet, they are houses of ill-fame, rather than places of rewards for 'the pure in heart.' Here all the vicious passions are personified, or rather deified;–the quarrels and licentious intrigues of the gods fill these places with perpetual uproar, while their impurities are described with the same literality and gross detail, as similar things are talked of among these idolators on earth. It would be a flagrant insult to compare these heavens with the place which our Saviour went to prepare for his disciples;* but the serious enquirer after truth will be struck with this additional proof, that the Christian religion is 'worthy of all acceptation.'

I here subjoin an account of the heaven of Coobera, the god of riches, from the Muhabharutu: It is eight hundred miles long, and five hundred and sixty broad. The wind, perfumed with ten thousand odours, blows in soft breezes, and the place, in every part adorned with gold and jewels, displays a glory like that produced by the rays of the full moon. Here are also canals of the purest water filled with fish, water-foul, water lilies, &c. with flights of steps made of gold; with forests and gardens in which Coobera and his courtezans divert themselves. In the treasury of this god are immense heaps of jewels, gold, silver, &c. from which the gods and goddesses supply themselves with ornaments. Coobera sits on a throne glorious as the meridian sun, and reposes on a bed equally splendid. He is surrounded by different gods, among whom are Siva, Doorga, Siva's bull, his servants Nundee, Muhakalu, Shunkoo, Kurnu, &c. and by a thousand goddesses, or concubines, shining like the lightning, and adorned with loads of jewels; by the titans, by Ravunu, Vibheeshunu, and other rakshusus, the pishachus, the gundhurvus, the kinnurus, the upsuras, the vidyadhurus, the mountain gods, &c. Before this assembly the upsuras dance; the kinnurus, (with horses' mouths), and the gundhurvus, sing and play on heavenly instruments. All the pleasures of the other heavens are to be found here.

The following are esteemed works of merit capable of raising a person to celestial happiness: Honouring, entertaining, serving, and giving gifts to bramins: the more learned the bramhun, the greater the merit. Worshipping, and repeating the names of the gods, and particularly that of a person's guardian deity. Visiting, or residing at, holy places, and performing the accustomed religious ceremonies there. Performing the shraddhu for deceased ancestors. Bathing in the Ganges and other sacred rivers. Offering sacrifices. Building temples, cutting roads and pools, planting trees, especially sacred trees; making and setting up images. Repeating the gayutree, and other parts of the vedus. Reading the vedu and other shastrus, or hearing them read. Honouring and serving a spiritual guide. Hospitality to guests, especially to bramins. Fasting, particularly at times directed by the shastrus. Burning with a deceased husband. Parting with life in sacred places.

King Soorut'hu was raised to the heaven of Indru for performing the sacrifice of a horse.† King Trishunkoo obtained heaven by the power of the merits which Vushisht'hu, a bramin, transferred to him.‡ Umbureeshu, a king, was about to perform a human sacrifice, in order to obtain heaven; but when going to slay the victim, through the interference of Vishwamitru, a bramin, his sacrifice was accepted of the gods, though the victim was not slain,* and the king ascended to the heaven of Indru.† King Indru-dyoomnu, by performing austerities, offering sacrifices, and presenting gifts to bramins, obtained the power of going to heaven whenever he chose.‡

Beside these 'works of merit,' performed by Hindoos under the hope of obtaining a heaven of sensual pleasures after death, there are a number of other actions performed by them, supposed to be meritorious in their nature, but which, in the opinion of a christian, deserve punishment, even in this life:—The Hindoo widow, burning with the dead body of her husband, is promised a residence in heaven during the reigns of fourteen Indras; yet no christian doubts whether these are real murders or not. The deaths of vast multitudes of Hindoos are procured or hastened annually by immersing a part of the body, in a state of dangerous sickness, in the Ganges, and by pouring large quantities of this water into the body of the dying person: yet the Hindoos think it a work of great merit. Many persons voluntarily renounce life in the Ganges, under the hope of obtaining immediate entrance into heaven; and yet a jury of Englishmen would pronounce it self-murder. Infatuated mothers devote their children to this sacred river, not doubting but they are sending them to heaven; yet *we* feel certain that every such infant is murdered. Many of the practices in the presence of the Hindoo idols, in the very midst of worship, are so dreadfully obscene, that I am persuaded even a Billingsgate mob would not suffer the actors to escape without some marks of their disapprobation; and yet the Hindoos expect nothing less than heaven for these *works of merit*. A great number of the Hindoo modern saints live in a state of perpetual intoxication, and call this stupefaction. which arises from smoking intoxicating herbs, *fixing the mind* on God. Nor do the Brumnucharees, who follow the rules of the Tuntru shastrus, and practice unutterable abominations,§ under what they call the forms of religion, ever doubt whether these acts are meritorious, and capable of raising the person to heaven or not. Even women of the town have worship performed by bramins in brothels, from which they expect rewards in a future state; so completely absent from the Hindoo mind is the christian idea of purity of heart; and of the necessity of this in order to approach God.

The Hindoos profess to have a great reliance upon the merit of their works, though they do not depend upon any one ceremony to procure future happiness: One Hindoo travels to the south; another to the north; to obtain some salvation-giving charm: but after all, he listens to any new nostrum with as much eagerness as though he had hitherto done nothing towards obtaining heaven.‖ As a person's continuance in heaven depends on the quantity of his merit, this may be another reason why the Hindoo performs so many different works to obtain the same thing.

* John xiv 2.

† Shree-bhaguvutu. ‡ Ibid.

* He repeated an incantation given him by Vishwamitru, which destroyed the power of the fire.

† Shree-bhaguvutu. ‡ Muhabharutu.

§ Though the author has drawn away the veil from some of these scenes, yet the christain public must give him credit respecting the rest, for they are so intolerably gross, that they cannot be fully dragged into public view.

‖ The Hindoos have as great a propensity to embrace new theories of religion as any other heathens whatever, where the cast does not interfere.

After the death of a Hindoo who has been particularly diligent in practising the ceremonies of his religion, his neighbours speak of him with much respect: one person perhaps asks another: 'Who has been burnt at the landing-place to-day?' The other answers—'Such an one: he was an excellent character: he assisted others; he was very strict in performing his daily ablutions; he visited such and such holy places; he was very generous to bramins and to strangers; he venerated the gods, &c. No doubt he will obtain a place in heaven.' When a person dies who has not been liberal to bramins, nor expended any thing in the ceremonies of his religion, his neighbours doom him to hell without ceremony. When a neighbour mentions him, the person to whom he speaks, affects perhaps to be alarmed that the sound of such a person's name has entered his ear, and, to remove the evil effects of such a circumstance, he repeats the names of several gods in some such form as this: 'Ah! —Ah!—Muhabharutu! Muhabharutu! Muhabharutu! Doorga! Doorga! Doorga! I must fast to-day, I fancy, for hearing this vile person's name repeated.' If the person has lived in all manner of impurity, and, in the language of scripture "has drank iniquity like water," and yet has performed the popular ceremonies with a degree of regularity, he is spoken of with respect, for it is a principle of the Hindoo religion that good works absolutely atone for bad ones.* Notwithstanding it is common for survivors to speak in high terms of the future state of those who were zealous idolators, it is a doctrine repeatedly inculcated in the Hindoo shastrus, that those who have not overcome their passions, (pure and impure), though they may have performed the usual ceremonies of their religion, cannot obtain celestial happiness. The doors of heaven are therefore shut against the great bulk of the people; they have neither performed splendid religious actions, nor subdued their passions, nor fixed their minds on God, nor performed severe religious austerities. The shoodru, also, having no inheritance in the vedus, is placed in far worse circumstances than the bramin. Heaven was made for bramins, as well as the earth; and in general a Hindoo must be raised to bramhinical birth before he can raise his eyes towards heaven as his home.† Very few therefore indulge the hope of heaven.‡ On the contrary, when at the point of death, almost every Hindoo is in a state of the most perplexing anxiety, like mariners in a storm when the vessel has become wholly unmanageable. Such a wretched Hindoo, in these moments, is often heard giving vent to his grief and fears in the midst of his relatives, as he lies by the Ganges. If he be advanced in years, they endeavour to comfort him by reminding him, that he could not expect to have lived much longer; that he leaves a numerous family in comfortable circumstances; and further, that his merits will certainly raise him to heaven. The dying man, however, finds no comfort in the merit of his works, but gives utterance to excessive grief in some such language as this: 'I! what meritorious deeds have I performed? I have done nothing but sin. Ah! where shall I go!—Into what hell shall I be plunged!—What shall I do?—How long shall I continue in hell?—What hope can I have of going to heaven?—Here I have been suffering for sin; and now I must renew my sufferings!—How many births must I pass through?—Where will my sorrows terminate?—As a forlorn and miserable hope, he calls upon his friends to give him their blessing, that Gunga may receive him; and he takes leave of them in the utmost perturbation of mind. A Hindoo knows nothing of that hope which is "as an anchor to the soul, both sure and steadfast."

When I urged upon a bramin with whom I was in conversation, that the shastrus made large promises* to those who repeated the name of a god, or bathed in sacred rivers, or visited holy places, &c. I was told by a learned bramin, that the same shastrus declared, that these promises were only made to allure men to the performance of their duty, and were not meant to be literally fulfilled.†

Absorption.—God, as separated from matter, the Hindoos contemplate, as a being reposing in his own happiness, destitute of ideas; as infinite placidity; as an unruffled sea of bliss; as being perfectly abstracted; and void of consciousness. They therefore deem it the height of perfection to be like this being. Hence Krishnu, in his discourse to Urjoonu,‡ praises the man 'who forsaketh every desire that entereth into his heart; who 'is happy of himself; who is without affection; who rejoiceth 'not either in good or evil; who, like the tortoise, can restrain 'his members from their wonted purpose; to whom pleasure 'and pain, gold, iron, and stones are the same.' 'The learned,' adds Krishnu, 'behold Brumhu alike in the reverend 'bramin, perfected in knowledge; in the ox, and in the elephant; in the dog, and in him who eateth of the flesh of dogs.' The person whose very nature, say they, is absorbed in divine meditation, whose life is like a sweet sleep, unconscious and undisturbed, who does not even desire God, and who is thus changed into the image of the Ever-blessed, obtains absorption into Brama.§

The ceremonies leading to absorption are called by the name of tupushya, and the person performing them a tupushwee. Forsaking the world; retiring to a forest; fasting, living on roots, fruits, &c. remaining in certain postures, exposure to all the inclemencies of the weather, &c.—these, and many other austere practices, are prescribed, to subdue the passions, to fix the mind, habituate it to meditation, and fill it with that serenity and indifference to the world, which is to prepare it for absorption, and place it beyond the reach of future birth.

* Nominal christians little imagine how heathenish many of their religious notions are.

† How different the spirit of the true religion: "To the poor is the gospel preached." "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

‡ As all other ways of obtaining heaven are rendered so difficult to the poor, this is one reason which reconciles a Hindoo widow to the funeral pile, as by this act she is quite certain of obtaining future happiness both for herself, her husband, and several generations of her ancestors.

* He who bathes in the Ganges at an auspicious junction of certain planets, is assured that by this act he delivers himself and 3,000,000 of ancestors from hell.

† What a contrast is this to the doctrine of the gospel: "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: that by two immutable things in which *it was* impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us." *Heb.* vi. 17, 18.

‡ Bhaguvutu Geeta.

§ Some of the followers of Vishnoo (Voishnuvus) are not pleased with the idea of obsorption, or of losing a distinct and conscious state of Existence. They are represented as praying thus: 'O Vishnoo! we do not wish for absorption; but for a state of happiness in which we shall for ever see and serve thee as our Lord in which thou wilt continue as our beloved master, and we as thy servants. Agreeably to this prayer, they believe that devoted Voishnuvus after death will be freed from future birth, and remain for ever near Vishnoo in the heaven of this God.

(To be Continued.)

No. 33.



SOMASKANDA MOORTEE.

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CHAPTER IX.

SOMASKANDA MOORTEE.

(Plate No. 33.)

It is stated in the Scanda Pooranum that in the first ages of the world when Siva was instructing Janacuthanunthanur, Janacoomarur and Janarasoosudonur the sons of Brama in Santhee,* Crüt† and Yogam‡ they were not capable of comprehending him, he was therefore obliged to explain to them clearly and simply the nature of his tuition regarding the Yogam, and putting himself in the position in which the Yogam should be performed he continued in such a profound meditation and disregard of all worldly objects for so considerable a length of time, that the generative and creative powers ceased to co-operate with each other and the world became *a waste*. In the meanwhile Soorapudma exercised every species of tyranny and oppression in heaven and earth and his son Bannoogoopen seized the son of Davindra the king of heaven and confined him in a dungeon. In consequence of the intolerable outrages committed by them, Davindra and the Devatahs (Gods) applied to Brama for redress and protection to which he said that he could not remedy the evil and referred them to Vishnoo, who also having declared that it was not in his power to do them justice, they repaired to Kylasa where they found Siva deeply engaged in meditation, and fearing that their presence might disturb him from his devotions they consulted together regarding the most expeditious course they ought to resort to, in order to deliver themselves from the tyranny of Soorapudma. After mature deliberation they came to the conclusion that should they be able to effect a marriage of Wooma, the daughter of Emorparvetha Rajah, with Siva, she may bare him a son who possessed of his father's might and divinity would be able to conquer Soorapudma and restore peace and happiness to heaven and earth.

In order to bring about this very desirable event they requested Cama the god of love to excite that sensation in the Heart of Siva and disturb him from his meditation by piercing his heart with the arrows of Love. He at first hesitated to undertake such an hazardous affair knowing full well that should he fail, his life would be forfeited by it: he was however prevailed upon to comply with their earnest entreaty. He approached Siva and (metaphorically speaking) darted against him the arrows of Love which had the effect of merely disturbing him from his meditation. Siva enraged at his presumption, opened his eye on his forehead which he cast at Cama, from which flames issued forth and burnt Cama down to ashes. The Devatahs availed themselves of this favourable opportunity represented their grievances to Siva occasioned by the tyranny and oppression of Soorapudma and implored him to espouse Wooma that he might have a son by her, who alone they felt assured would be able to rescue them from the bondage of Soorapudma. In compassion to their deplorable situation he agreed to wed himself to Wooma, and sent seven divine saints with overtures of marriage to Wooma's parents for her, an honor which they proudly accepted and the nuptials were celebrated. Siva then cast his flaming eye on Wooma, who fearing the effects of it ran from it with such speed and trepidation that the nine sorts of gems with which her Padasseram* was ornamented fell off, six particles of fire issued from this eye of his forehead which spread over heaven and earth, and all but destroyed every thing thereof. When the Devatahs again implored Siva to protect them from the devouring flame, Siva then directed the God of fire (Ugnee) to gather the particles of fire and throw them into Seruanapoiga a certain tank, Ugnee with the assistance of Vayoova the god of wind uplifted them to convey them to their destination, but not being able to support the intensity of heat that proceeded from them, they threw them into the river Ganges the waters thereof bubbled up being boiled as it were by the effects of these particles of fire and were gradually washed into Semanapoiga where their heat was quenched and were each of them immediately transformed into children, viz. Six in number whom Kartiky a maid of honor to Wooma happened to pick up and nursed them. She afterwards mentioned the circumstance to Wooma, who having been without a child immediately repaired to Semanapoiga, where she embraced and caressed the six children with such fondness that their six distinct bodies were incorporated into one; but their six heads and twelve hands remained as before. She then took her adopted child with six jaws and twelve hands to Kylasa, where she sat upon the sacred throne with her consort Siva, placing at the same time this youngster between them and gave an account of the origin of this child. From this circumstance Siva has been designated Somaskanda Moortee. This representation of Siva in company with Wooma and the child is one of the sixty-three representations of him. Idols representing Somaskanda Moortee may be seen in the shrine of many of the temples dedicated to Siva in the southern provinces of India.

Wooma and Siva reared the child affectionately educated him particularly in the art of war, imparted to him

* The performance of servile acts, appertaining to the temples of Siva such as strictly adhering to the orders of the Bramins, or other chief persons belonging thereto.

† Religious and abstract meditation—contemplation.

‡ Refraining and subduing the external senses, arousing or driving upwards the air which is seated in the entrails, stopping the breath which comes through the nostrils, and opening the foramesious passage in the head; (he who does so) will hear a divine sound, see the five holy characters, and enter into union with the Omnipresent God.

* Padasseram a leg jewel made either of gold or silver according to circumstances worn by all native Females of India.

secret consultations, endued him with sagacity in order to penetrate into all the mazes and delusions of Giants to free himself from their power and called him Soobramaniah.* When his parents found him completely qualified and able to act for himself, they sent him to wage war with Soorapudma and subvert his empire, his only weapon was (Valoo) a lance the gift of his parents and of wonderful powers: nine heroes were also sent with him to aid him in his first undertaking.

·It may not here be improper or a deviation from the subject to acquaint the reader with the following extravagant story of the nine heroes above alluded too.—It has been already stated that when Wooma was fleeing for fear of the baneful effects of the fiery eye of her consort that the nine gems with which her Padasseram or leg jewel was ornamented fell off. These gems according to Tradition were transformed into nine damsels of exquisite beauty, and by the supernatural influence of Siva, they became pregnant and were in due time delivered of nine boys, who when grown up were so valourous, that the designation of hero was given to them. Soobramaniah having completely defeated the tyrannical usurper, killed him, and thereby delivered the Devatahs from their slavery and distress, and restored happiness and tranquility to heaven and earth: nothing could exceed the joy diffused among tho celestial beings on the momentous occasion of their deliverance from the tyranny of Soorapudma.

Somaskanda Moortee is the sanscrit name which signifies the sitting position of Siva, in company with the goddess Wooma, on the throne of precious gems placing Soobramaniah between them. Siva holds in one hand a red hot iron, and in another a Deer, while his other two hands are represented as being raised in the attitude of giving promise of protection.

CHANDRASAKRA MOORTEE.

(Plate No. 34.)

In the earliest period of the world Thatchaga Brama commonly called Seroovithy son of Brama, had a number of daughters whom he nourished very affectionately and disposed 27 of them by marriage when they had attained the age of maturity, to Chandra† Bagavan, or the Moon, who is one of the 9 Planets, and possessed of a mild and serene disposition and a beautiful person; and 13 of them to Casiba a most eminent saint; and 10 to some other saints. After the celebration of the marriage Chandra or the Moon lived particularly with Roganee (one of the 27) for a considerable time, because she was a person of the greatest amiability. For this, the rest grew jealous of Chandra and complained to their father. Thatchaga Brama having sent for his Son-in-law, remonstrated with him regarding his partiality and advised him to make no distinction among his wives, but treat them all with equal affection. Notwithstanding his promise of following his Father-in-law's advice he continued to live with Roganee, and at enmity with his other wives: and no sooner had this been reported to the father than he became enraged, and pronounced a malediction against him to the effect that his 16 phases should be diminished each a day. Accordingly as his phases began to decrease struck with dread, he whilst only three phases remained, proceeded to Davindra his particular friend, and gave him an account of the malediction and the decrease of his phases. He said that it was out of his power to give him any relief. He afterwards went with Davindra, to Vishnoo who also declared that it was not in his power to free him from the malediction, and then three of them went to Kylasa, where they endeavoured to have access to Siva through the means of Nundecaswara. Vishnoo then represented to Siva how Chandra had been subjected to Thatchaga Brama's malediction. Siva pitied him and wishing to free him from the malediction, he stroking the moon gently with his hand on the tufted hair of his head, and ordained that he should be in a state of decrease for a fortnight but the next fortnight he should be in a state of increase. Thus the Hindoos account, the moon decreasing and increasing alternately, entering every day into a lunar station or Nacshatra (each of which is imagined to be his wife)—and completing his revolution in 27 days, according to the ordination of Siva—Vishnoo, Brama, Devatahs and others, seeing the moon freed partly from the malediction, rejoiced exceedingly, launched out into praise of his unbounded mercy and goodness and gave him the appellation of Chandrasakra Moortee. The idol or representation of Chandrasakra Moortee thus described, is made of copper and kept in almost every temple of Siva for the purpose of conveying it about in procession during the term of the festival.—In the temple of Tiagar there is an idol of Chandrasakra to which alone all the offerings are made, because the image of Tiagar is carried about only at nights during the time of the principal festival, called Pramawoochavam; but the idol of Chandrasakra is carried in procession not only in the day time but also during the time of minor festivals. The above statement concerning the idol of Chandrasakra is punctually observed in the temple of Trivatoor near Madras. In the Southern Peninsula of India particularly in Chellumbrum, the idol of Chandrasakra is held in the highest veneration imaginable, and carried in procession with great pomp both in the principal and minor festival days, while the idol of Sabanoigar is carried in procession only twice a year, viz. once in the month of Auny or June, and the other in the month of Margaly or December.

In one of which the idol of Sabanoigar is also carried in procession in a car adorned with various sorts of fruits. Even in Mylapore (St. Thomé) the idol of Chandrasagara is carried in procession with the greatest splendour during the time of the principal and minor festival days. This incarnation of Siva (it is stated) is

* Plate No. 5 is a proper representation of this god.

† Plate No. 17 is a representation of this deity.

No. 34.



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VROOSHANTICA MOORTEE.

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worshipped with the greatest awe and piety by all the Devatahs on the mountain of Kylasa. His personal appearance is described as most beautiful. His consort is Parvathy. He keeps one of his hands on the shoulder of Parvathy, and another on her waist, with the 3d he is holding a red hot iron and the 4th is uplifted as in the attitude of giving promise of protection.

VROOSHAROODA MOORTEE.

(Plate No. 35)

When Siva destroyed the kings of the triple cities who had exercised every kind of cruelties upon the inhabitants of heaven and earth; Vishnoo metamorphosed himself into an Ox and became the vehicle of Siva during the war waged against the kings above alluded to. From this circumstance Siva has been designated Vroosharooda Moortee (the rider of Ox). A concise account of the war is as follows:—

During a certain *Culpa** three sons of Duroogasooran, obtained many boons from Siva and had three Cities constructed, each of which had the power of flying with all its inhabitants to whatever region its king chose. By this means, the kings not only oppressed all the worlds but destroyed them. In consequence of this, Davindra, (the king of gods) devatahs and others applied to Siva for the deliverance from the destructive power of those three kings. He was gracious enough to promise that he would rescue them from the slavery provided they should transform themselves into car, weapons and other requisites of war. Accordingly, the Sun and the Moon were metamorphosed themselves into the wheels of car, the earth into the body of it, the devatahs into other materials of it, the four Vedas into horses to draw the car, Brama into a charioteer; the mountains of Mahameroo into a bow; Addi Sheshia (a snake who is supposed to support the earth) into the bow-string; and Vishnoo into arrow. Devatahs and others thus metamorphosed had the presumption to imagine that Siva could scarcely subdue the three kings of the triple cities without their assistance of which Siva the searcher of heart was aware and determined to mortify them of their presumption. When Siva approached the triple cities he laughed at them, from which a distructive flame issued and consumed the cities and the kings together with all their forces into ashes in a trice. At this miraculous achievement, the devatahs were terrified and began to implore forgiveness for their foolish thought. Vishnoo metamorphosed himself into an Ox as above mentioned, offered himself as his vehicle, admiring his wonderful achievement. Delighted with the piety of Vishnoo, Siva together with his Parvathy, mounted the Ox and made himself visible to all the gods who solemnly worshipped and prayed him. From this circumstance Siva received the appellation of Vroosharooda Moortee. He becomes visible on the back of the Ox in company with his partner Parvathy to any of his votaries who are eminently distinguished in faith and piety for him.

During the grand festival in some temples of Siva, an idol, the emblem of Siva, is carried in solemn procession on the Ox above represented, on the fifth day, which is reckoned a principal day of the feast—and in other temples on the ninth day of the feast.

The reason of Vishnoo's metamorphosing himself into an Ox is assigned as follows:—

There are according to Hindoo holy writ four yogas or great ages of the world, the first of which named Crayuthayoga, which consists of 1,728,000 years, the second Thrayuthayoga and consists of 1,296,000 years; the third Thwaparyoga and consists of 864,000 years, and the fourth Caleyoga and consists of 432,000 years. Two thousand revolutions of such age make a day for Brama; 30 of such days make a month; 12 such months make a year; a 100 of such years is the age of Brama, who dies at the termination of the hundred years. The age of Brama particularized, makes a day for Vishnoo; three hundred and sixty of such days make a year, and a hundred of such years constitutes the age of Vishnoo, whose existence is also terminated at the end of his age. Wishing to get himself immortalized by Siva of whose Omnipotence he was conscious, Vishnoo waited for a favorable opportunity till at length it presented in time of war against the kings of the triple cities aforesaid. He then under the shape of an Ox, offered himself to Siva as a vehicle, for a vehicle belonging to an immortal god must of course be immortal. Siva highly pleased with the faith and reverence of Vishnoo towards him, graciously admitted him as his vehicle, and entailed upon him immortality together with the power of preserving the world and conducting justice and equity in it.

VROOSHANTIKA MOORTEE.

(Plate No. 36.)

It is stated in the *Scanda Pooranum* that Siva after the creation of the universe meditated on the best mode of civilizing and organizing the same with equity and justice, to effect which he was graciously pleased to bring into existence *Durmadevatah*, or the God of justice and equity, who immediately appeared before him in the similitude of an Ox, and stood licking his leg. Siva then most affectionately, gently tapp'd its head or in other word caressed the animal: from this circumstance Siva was designated *Vrooshantika Moortee. Durmadevatah* having transformed himself into an Ox was afterwards used by Siva as one of his vehicles; he was then sent into the world in the capacity of Lawgiver with the following instructions, viz.

That in the *Crayuthayoga* or Golden-age, of the world, *Durmadevatah* in the form of the Ox should walk on all fours, and administer justice in the world, meaning there-

* Culpa signifies a day and night of Brama, a period of 432,000,000, years of mortals, measuring the duration of the world.

by that in that age the world, will be purity itself, when every man would uphold his neighbours' rights, and be free from disputes and dissensions, so that his task would not be tedious, but as agreeable as being permitted the free use of all his limbs. In the second named, *Thrayuthayoga* or Silver-age, he should walk on three legs and administer justice, signifying thereby, that mankind having fallen from their original purity, there would no longer exist that mutual concord and happiness but would be guided by their own sinister motives, whence would arise all sorts of troubles and that then his services would be required but his judgment and decision would not be so pure as that of the preceeding age. In the third *Thwaparyoga* or Brass-age, he should walk on two legs and administer justice, signifying the degeneracy of mankind still more than that of any of the preceeding ages when justice will be sought for, but will be meeted out to them in a careless and inconsiderate manner, where enmity will take the place of love, and hatred the place of fellow-feeling, there then would remain but one age more, ere the total dissolution of the world and that is the *Caleyoga* which according to Hindoo mythology is the age we at present live in. The appointed lawgiver is to be seen treading the earth in this age, (Iron-age) with one foot ; let any one fancy to himself, how awkward must be the gait of a person, or any animal hopping on one foot only, this is said to signify the total depravity of mankind when justice will be sought for, but sought for in vain, when the saying of Scripture itself is fulfilling, viz. that every man's hand shall be against his neighbour, and every man's hand against him, when truth will be mistaken for falsehood, and vice versa, when mankind must be compared to sheep without a shepherd following the bent of their own inclinations, unguided and unrestrained, by any law, and when in the stead of pure justice being administered, partiality with unknown bounds will supercede every other noble feeling.

Beside this Ox and the one described in the preceding Number 35, Siva had another Ox named Nundicaswara, which always remained on the mountain Kylasa, performing the office of a Chamberlain, as well as that of a door keeper, (as we have already mentioned in the preceding chapters of this work) no person of whatever rank or divinity, could have access to Siva, but through the means of Nundicaswara. Siva uses as a vehicle any one of the three Oxes, and it is stated that he is visible to persons of the most distinguished piety and faith as riding on the Ox.

Durmah Rajah, the famous hero of the *Mahabharat* (a well known Hindoo Epic Poem), being sensible of the approach of *Caleyoga*, during which period, scarcely any vestige of justice or piety will be found among mankind, determined to proceed to Vicoontah, the blissful abode of Vishnoo. At his departure he installed his grandson Paresit Maha rajah on his throne, and gave him all the requisite instructions how to rule over his Empire, consistently with equity and justice. During his reign, this age of the world, *Caleyoga* appeared under the shape of a man of uncomely figure, with dark complexion, and who came forth with determination to strike at the root of the small existing portion of justice and piety, he discovered the God of Justice in the similitude of an Ox, walking or rather hopping with much effort with one leg, he fell upon him, attempting to break even that *one* remaining leg, which Paresit Maha rajah observing, violently attacked him, and was on the point of destroying him—he represented to the great Monarch, that he did not come into the world of his own accord, but agreeably to the divine command, and still he added that he would obey his (the monarch's) mandate, and remain in any place he might be pleased to appoint him. He then commanded him to go and dwell in the country, the king of which utters falsehood ; in the places of gambling, and in the places where all manner of violence, injustice, murder and drunkenness prevail—which he declared by no means existed in his own kingdom.

The vehicle of Vrooshantika Moortee (represented in No. 36) is an Ox, his standard is also an Ox—his weapon a trident—in one hand he holds a red hot iron, in the other a deer, the third is on the face of the Ox, and the fourth on his thigh. This image is held in great veneration by the Hindoos and worshipped with much faith.

HINDOO LITERATURE.

DOCTRINES OF THE HINDOO RELIGION.

(Continned from page 62.)

" The reader will easily perceive, that this part of the Hindoo religion, separated, as it confessedly was in some measure, from the popular idolatry, instead of producing any good effects, drew men away from the practise of all the social duties included in the second table, 'thou shalt love thy neighbour as thyself,' and left the mind a prey to pride, moroseness and ignorance. It should also be observed that many of these austerities were both senseless and cruel in the extreme: one tupushwee is represented as hanging for hundreds of years with his head downwards; another, as living on leaves; another, on air; another, as surrounding himself with four fires, and enduring intolerable heat and thirst; another as standing up to the neck in water; Valmeeku, it is said, stood in one posture, repeating the name of Ramu till the white ants (termes belli cosus) surrounded his body with a case of earth, and devoured the flesh from his bones."

" These tupushwees are supposed to have been the authors of the most ancient of the Hindoo writings, in some of which, it is admitted, sentiments are to be found which do honour to human nature. But it is equally certain that these sages were very little affected by these sentiments ; and perhaps the same might be said of almost all the heathen philosophers. Vushisht'hu inflicted on himself incredible acts of severity, but in

e midst of his devotions he became attached to a heavenly urtezan, and cohabited with her 5000 years.* Purashuru, an cetic, violated the daughter of a fisherman, who was ferrying m over a river; from which intercourse sprang the famous yasu, the author of the Muhabbharutu.† The father of Rish-i-shringu cohabited with a deer, and his son had deers' horns.‡ upilu, an ascetic, reduced king Saguru's 60,000 sons to ash-, because they mistook him for a horse-stealer.¶ Bhrigoo, a fit of passion, kicked the god Vishnoo on the breast.‖ icheeku, for the sake of a subsistence, sold his son for a hu-an sacrifice.§ Doorvasa, a sage, was so addicted to anger, at he was a terror both to gods and men.** Ourvu, other sage, in a fit of anger, destroyed the whole race of oihuyu with fire from his mouth,†† and Doorvasa did the same the whole posterity of Krishnu.‡‡ Javalee, an ascetic, stands arged with stealing cows' flesh, at a sacrifice: when the beef as sought for, the saint, to avoid detection, turned it into oni-s; and hence onions are forbidden to the Hindoos.¶¶ The oranus, indeed, abound with accounts of the crimes of these ints, so famous for their religious austerities: anger and lust em to have been their predominant vices."

"As it respects the modern devotees, none of them expect ab-orption: they content themselves with performing the popular remonies, and thus fall under the censures of Krishnu, who ys, 'numbers prefer a transient enjoyment of heaven to eter-al absorption.' It is true, now and then a poor wretch is seen, aked, covered with ashes, and his hair clotted with dirt, whose acant, brutish looks indicate that he is approaching a state of omplete abstraction, and that he may soon hope to enter into his perfect state, viz. to live in a world full of wonders, with-ut a single passion left to be affected by them. Yet even this bstraction, or contempt of the world, if it can deserve such a ame, is brought on by shunning the presence of man, and con-inually smoking intoxicating herbs."

Of future punishments.

"The Shree-bhaguvutu contains the following account of the unishments endured in different hells: The person guilty of dultery or fornication, the thief, and the stealer of children, re to be cast into the hell Tamisru, and continually famished nd beaten. He who defrauds others, is to be cast into a hell of arkness. The proud person, who also neglects the ceremonies f religion, is to be tormented by the animals Rooroo. The lutton, who has also been guilty of destroying animals, is to be hrown into a hell of boiling oil. He who disregards the vedu nd bramins, is to be punished in a hell of burning metal for ,500,000 years. He who injures a man of a superior order, is to e torn by swine. The unmerciful are to be tormented by snakes, lies, deer, birds, lice, wasps. &c. The Bramin, bramhunee, rumhucharee, voishyu, or king, who drink spirits, shall be hrown into pans of liquid fire. He who despises a religious levotee, shall be punished by sticking fast in mud with his ead downwards. He who kills a man, and offers him to the ods, and he who devours any animal, without having slain it n sacrifice, are to be fed on flesh and blood. He who betrays nd afterwards destroys a person, is to be pierced with spears nd arrows. The person who causes sorrow to others, is to be itten by snakes with five heads. He who is inhospitable to guests, must have his eyes torn out by vultures and other ra-venous birds. The covetous are to be fed with impure sub-stances. He who cohabits with a woman of another cast, or a virgin, or the wife of another man, is to be inclosed in the arms of an iron female image made red hot. The person who pro-fesses different religions, and is familiar with all casts, is to be punished by being continually cast down from lofty trees. The bramin who commits adultery with the wife of a bramin, is to be fed with blood. Highway robbers, those who burn hous-es, or poison others, are to be bitten by dogs with enormous teeth. False-witnesses are to be cast from rocks 800 miles high.*

"I here insert the names of some of the Hindoo hells. Ta-misru, or the hell of darkness; Undhu-tamisru, the hell of great darkness; Rouruvu, a hell full of animals called Rooroo; Muha-rouruvu, a similar but more dreadful hell; Koombhee-paku, a hell of boiling oil; Kalu-Sootru, a hell of burning cop-per; Usiputru-vunu, a wilderness in which criminals are pu-nished by the thorns of the talu tree; Shookrumookhu, a hell where criminals are bitten by animals having the faces of swine; Undhu-koopu, a hell dark and full of reptiles; Krimee-bhojunu, where criminals become worms feeding on ordure; Sundungshu, where sinners are burnt with hot irons; Tuptushoormee, in which adulterers are tormented in the embraces of a red hot iron fe-male image; Vujru-kuntuku-shalmulee, where men are thrown on trees full of dreadful thorns; Voiturunee, a river full of filth; Pooyodu, a similar hell; Pranu-nirodhu, where sinners are pierced with arrows; Vishusunu, where they are beaten with clubs, &c.; Lala-bhukshu, where they are fed with sali-va, &c; Sharumeyadunu, in which dogs continually bite the wicked; Uvee-chimuyu, where false witnesses are thrown head-long upon a hard pavement; Patunu, where sinners are pinch-ed with hot tongs; Ksharu-kurddumu, where they are hurled into mire; Ruksh-yogunu-bhojunu, where cannibals feed on the flesh of sinners; Shoolu-prot'hu, where the wicked are punished by spears and birds of prey; Dundu-shooku, where snakes with many heads bite and devour sinners; Uvutu-nirod-hunu, where offenders are punished in darkness with the fear of the approach of wild beasts; Upuya-vurtunu, where the eyes of sinners are picked out by birds of prey; and Soochee-mookhu, where sinners are pricked with needles. Beside these, the Shree-bhaguvutu says, there are 100,000 hells, in which different kinds of torments are inflicted on criminals, according to the directions of the shastrus, and the nature of their guilt.

The Hindoos in general manifest great fear of future punish-ment. Sometimes, after committing a dreadful sin, these fears are expressed to a friend in some such words as these: 'I have committed a shocking crime, and I must endure great and long-continued torments; but what can I do? There is no remedy now.' Sometimes these fears are so great that they drive a man to perform many works of merit, particularly works of atonement. If the offender be rich, they extort large sums of money from him, which are expended in gifts to bramins, or in religious ceremonies. If he be poor, he bathes in the Gan-ges with more constancy, or goes on pilgrimage to different ho-ly places. The Hindoos consider some sins as sending whole generations to hell. A false witness is to suffer future torments,

* Muhabbharutu. † Ibid. ‡ Ramayunu.
¶ Muhabbharutu. ‖ Shree-bhaguvutu. § Ramayunu.
** Ramayunu. †† Ibid.
‡‡ Shree-bhaguvutu. ¶¶ Ibid.

* It is to be understood, that punishments in hell may be prevent-ed in many cases by offering the appointed atonement. Punishment by the magistrate is also considered as an atonement, exempting the culprit from suffering in a future state. *What good news this would be to English malefactors who die by the hands of the executioner*—if they could believe it.

and with him fourteen generations of his family; the man who swears by the waters of the Ganges involves himself and family in the same sufferings.* If a Hindoo at the time of worship put a stalk of doorva grass on the lingu, he and seven generations sink into hell."

"*Emancipation of the wicked, a story, from the Muhabharutu.*—Ravunu at one time had conquered the three worlds, heaven, earth, and patalu, and, as is said of Alexander, he sighed that there were no more worlds to conquer. When meditating where he should go next, the world of misery came into his mind; and he immediately resolved to pay a visit to Yama. Before his arrival, it was announced that Ravunu was coming; Yama, filled with fear, sent word, that he had already surrendered to him, and was become his vassal. Ravunu, however, pushed forward, and found Yama all submission. The conqueror, before his return, resolved to visit the place of the damned; but on his arrival, he was petrified with horror at the cries of the miserable wretches; and, reflecting on what he saw, said, 'I have conquered the three worlds, and there remains nothing which my prowess has not performed. It will be a glorious thing for me to set all these wretches at liberty;'—he immediately attempted to comfort the sufferers, by assuring them that he would not depart without accomplishing their deliverance. A transient gleam of hope visited the regions of despair. Ravunu then commanded 'the spirits from the fiery deep,' and, with his twenty arms, began to drag them up; but as fast as he landed them on the side, they fell in again: still he continued his efforts, till he saw that they were unavailing, and that he could not reverse the decree which had fixed them in misery. Acknowledging his disappointment to the poor prisoners, he left them, and returned to Lunka (Ceylon)."

Hindoo saints, or mendicants.

"The Hindoo shastrus have described four different states (ashrumu) into which it is proper for each bramin to enter, viz. Brumhucharyu,* Grihust'hu,† Vanu-prust'hu‡ and Brumugnanee;§ and it appears to have been the design of the founders of the Hindoo religion, that these orders should be suited to the four distinguishing periods in the life of man: while the youth continues in a state of instruction, he is called a Brumhucharee, and the daily duties of this state are laid down for him; after marriage he becomes a Grihust'hu, and performs the several duties of civil life as a householder. At the age of fifty he renounces the world, and enters a forest; and lastly, by the power of religious austerities, he becomes perfectly insensible to all human things, and is absorbed in divine meditation."

"The duties of a bramin student are laid down at large by Munoo and other writers. When the youth is about to leave this state, and to enter on the duties of a householder, he takes a staff in his hand, and pretends to leave the house, and go into a forest, to read the vedus, and to obtain his food by begging,—but the parents stop him, saying, 'Oh! child, return; thou shalt not go into the wilderness; we will supply thee with alms. Besides, become a householder, marry, and perform the duties of a Grihust'hu.' From the first to the twelfth day, the face of the boy is not to be seen by any soodra, nor is he to see the face of a person of this cast.* He bathes early in the morning with a cloth over his face as he passes through the streets, one person going before and another behind him, and if a soodra should approach they direct him to pass another way as a Brumhucharee is going to bathe. He must eat only once a day; abstain from flesh, fish, &c.; and perform the proper ceremonies three times a day. On the twelfth day, with his staff in his hand, he bathes, and casts his staff into the stream, repeating incantations, intimating that he renounces the state of the Brumhucharee, and becomes a Grihust'hu. On this day, some persons, for the sake of obtaining a few rupees, permit their son to receive alms from the hands of a female soodra, who, from that time, calls this child the son of her alms. Having no son of her own, she visits the child, and takes him as a visitor to her own house, where she feasts and clothes him. I have heard of very large sums being given to the child of a bramin when he has thus become the son of a person's alms. I can find no other reason for this practice, than that a woman without children is pleased even with such a son; especially as he is the offspring of a bramin. In a short time after the child has thus resolved to enter the state of a Grihust'hu, he is generally married. The duties assigned to him by the shastrus, as a householder are, the daily offerings to the manes and of clarified butter in the burnt-offering; the daily worship of the shalgramu, and the cow; the raising of offspring; his daily business; the feeding of strangers; the hearing of the shastrus bathing, repeating the names of the gods, the worship of the gods, &c."

"The next state is called Vanu-prust'hu, or, that of a hermit; for which order Munoo gives the following directions: 'When the father of a family perceives his muscles become flaccid, and his hair grey, and sees the child of his child, let him then seek refuge in a forest. Abandoning all food eaten in towns, and all his household utensils, let him repair to the lonely wood, committing the care of his wife to her sons, or accompanied by her, if she choose to attend him. Let him take up his consecrated fire, and all his domestic implements of making oblations to it, and departing from the town to the forest, let him dwell in it with complete power over his organs of sense and of action. With many sorts of pure food, such as holy sages used to eat, with green herbs, roots, and fruit, let him perform the five great sacraments, introducing them with due ceremonies, Let him wear a black antelope's hide, or a vesture of bark; let him bathe evening and morning; let him suffer the hairs of his head, his beard, and his nails to grow continually. From such food as he may eat, let him, to the utmost of his power, make offerings and give alms; and with presents of water, roots, and fruit, let him honour those who visit his hermitage."

(To be continued.)

* I have heard a Hindoo say, that such a person not only incurs all this future misery, but that the hand that touches the sacred water becomes white. This person said he had seen several Hindoos who bore this mark of the wrath of the god.

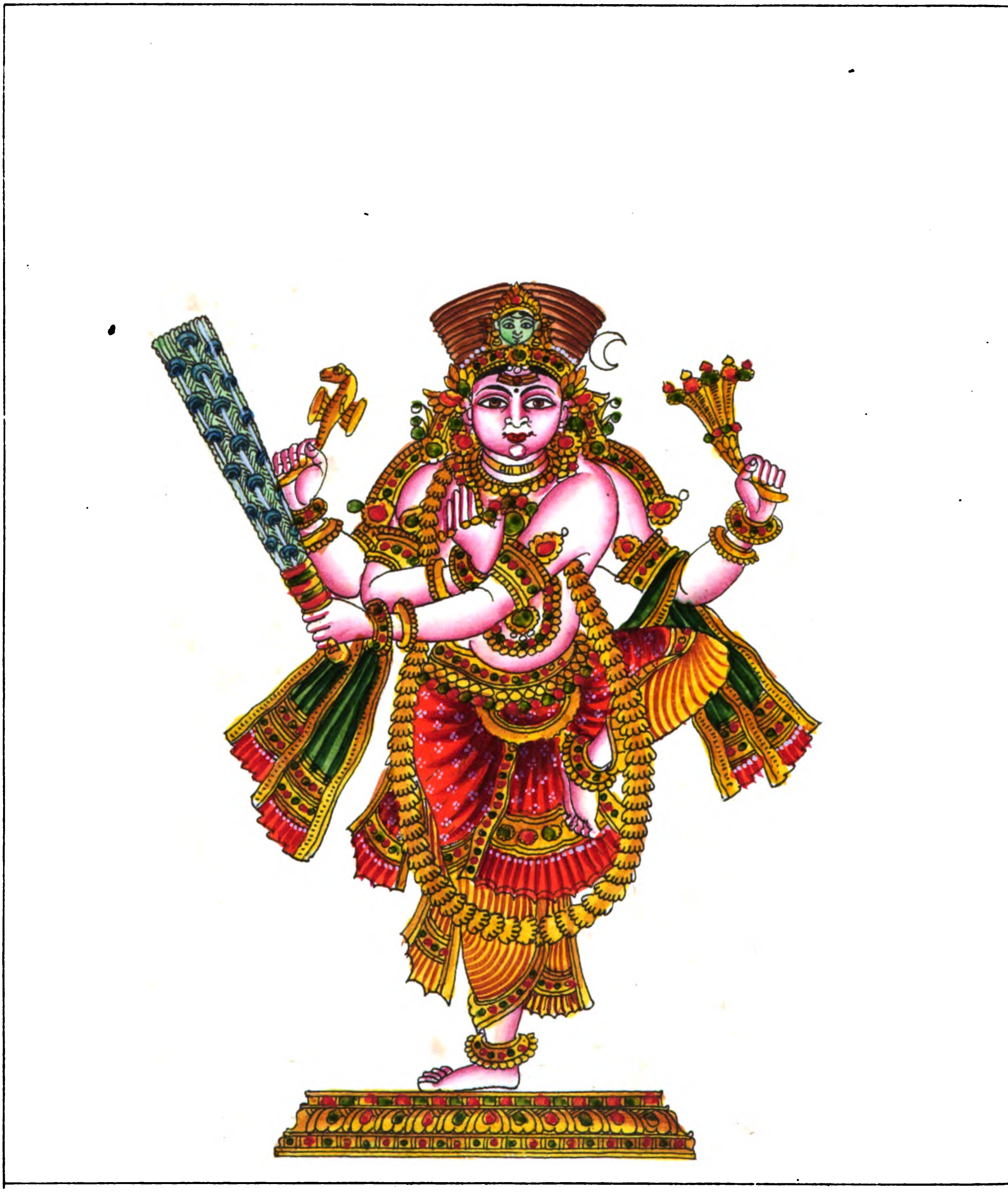
* A student. † A householder.

‡ A hermit, from vunu, a forest, and prust'hu going.

§ A person possessed of divine knowledge.

* It is a shocking circumstance, and proclaims the true origin of the Hindoo religion, that it seeks all occasions to degrade and wound the feelings of the soodra. How different the Holy Scriptures: "Honour all men."

No. 37.



BHOOJUNGALALITHA MOORTEE.

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BHOOJUNGATRASA MOORTEE.

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CHAPTER X.

BHOOJUNGALALITHA MOORTEE.

(Plate No. 37.)

Hindoo tradition asserts that in remote ages of the world, a certain number of Reeshees or Saints whose habitation was a forest called *Daroogavanum,* fancying that on account of the benefits and superior glory they enjoyed (the fruits of their religious austerities) they could assume to themselves Divinity, became so elated with empty pride that they looked upon Siva, Vishnoo and Brama with utter contempt, and all but presumed to become the sole deities, to whom supplications should be offered.

Siva becoming sensible of their insolence and bent, upon not only mortifying their pride, but also of depriving them of all the blessings they were in the full enjoyment of, requested Vishnoo to assume the form of a *Mohni* (a love-attracting woman) the same being one of Vishnoo's five intellectual powers. Vishnoo immediately metamorphosed himself into a woman of such incomparable beauty, that Parvatee* herself would have been confounded to behold such exquisite perfection. Siva himself assumed the form of Bictchatana (a religious mendicant of captivating charms) of whom Mohni herself became enamoured, which gave rise to Siva being designated *Maul* in addition to his numerous other appellations. Siva and Vishnoo having thus taken upon themselves the forms of earthly creatures descended from their habitations and repaired to the celebrated forest of Daroogavanum to play each his respective game.

Mohni presented herself before the Saints or Reeshees, and her unresisting charms made the Reeshees quite enamoured with her, and one and all had no other feeling in them, than to satiate their carnal, criminal desires, whereby their reputed chastity of life and pre-eminence over other beings were at an end, and all their former religious austerities were of no avail to them to mitigate their deserved punishment; thus far Siva's plan succeeded to admiration, but their total discomfiture was yet to come, and which was accomplished as follows :—While Vishnoo under the form of *Mohni* so effectually broke the spell, Siva on the other hand, in the form of *Bictchatana Moortee* made himself visible to the Reeshee's wives, who in their turn became quite captivated with his unparalleled beauty and wished that he would act the part of a husband to them, instead of their lawful ones. This dire digression from the Laws both human and divine, deprived the women of their till then wonted chastity, whereby they became impure as also their husbands by their respective failures and abominations, and the height of Siva's wish was gratified. The Reeshees from some supernatural influence or other, became convinced that this deceit was practised on them by Siva and Vishnoo, to show them that being only inferior etherial subjects, they ought not to have presumed to compare, much less exalt themselves above the very deities whom they paid obeisance to while on Earth, and that the inestimable benefits they enjoyed over so great a porton of the creation was bestowed on them by the very Beings whom they wished to depreciate. The Reeshees stung with such reproof and mortified at being duped in so easy and effectual a manner, were bent upon recking revenge on the parties who thus seriously injured their reputation, and frustrated their plans of obtaining divinity, to effect which, they in their stubborness of mind, regardless against whom they were about hurling their vengeance, yet unassured of their success made the necessary preparations for offering a sacrifice called *Abisara.* Poisonous wood and unctuous matter of the same nature of every species were provided; they then commenced the sacrifice repeating incantations from the prescribed doctrines of Adura Veda (one of the four Vedas.) From this sacrifice issued several fierce animals, which were sent against Siva, who on their distant approach laid them lifeless to the Earth by a were word, finding that these animals proved inefficacious, the Reeshees continued still to perform the sacrifice from whence arose numerous venemous serpents to depopulate the whole Earth, and if possible Siva and Vishnoo themselves. These reptiles committed such havoc among mankind that Siva himself became alarmed and fearing the world would be utterly annihilated by their depredations, employed alluring means, and danced the whole while in a very graceful and elegant manner to collect the whole sum total of them. Having effected this and made them quite docile he despoiled them of their venom and entwined them round his neck like a garland, and then placed them by themselves in an asylum, to protect them from one of the Satellites of Vishnoo called Garooda, till death, should exterminate them.

The annexed plate (No 37.) represents the figure of Bhoojungalalita Moortee, the emblem of which is seldom found in any Temples in this country, but in very remote and little frequented Countries. The term Bhoojungalalita Moortee is a sanscrit word, being a compound of Bhoojunga, or snake, *Lalita,* alluring or lulling and Moortee, a figure or image. This Idol is worshipped and anointed in the temples of Siva, and Rice, Betel, Nuts, Cocoanuts, &c. flowers and leaves from trees, held sacred by the Hindoos are offered to it.

BHOOJANGATRASA MOORTEE.

(Plate No. 38.)

In reference to the Image here represented, it is stated in the Hindoo sacred Writ that once on a time the most eminent Reeshees or Sages called upon Brama and solicited him to allot them any place most convenient

* The consort of Vishnoo, considered to be of matchless beauty and perfection.

to himself for the purpose of performing their wonted religious austerities. In compliance to their solicitation, Brama was graciously pleased to make a hoop of *Tirpu* (sacred grass used by the Hindoos in all religious ceremonies) and set it in motion directing the Reeshee's at the same time to follow its tract and to consider the spot on which it should fall stationary, after having performed its revolution as the identical spot which they were to take possession of, for the required purpose.

According to the tradition of the Hindoos, this hoop or wheel, impelled with Brama's supernatural hand and with such velocity, that it traversed over hill and dale, unobstructed by any impediment, great or small, till at last its revolution ceased at an unfrequented spot, not far from *Benares*, as being the only and best adopted place for the performance of religious rites. In this waste they planted the *Tirpu* rush in great abundance, so that in course of time it overrun the whole country and baffled every human art to weed it, and nominated the place *Neimisarmam*, in which they were performing their penance, when Sothapuramgar, a disciple of Vedavinsar a most celebrated saint came to see them The Sages having paid their humble obeisance to him begged of him to relate to them the histories of Siva; in the course of his narration, he described Bhoojangatrasa Moortee, as an incarnation of Siva which he took upon himself, as a means of defence, against the attempts of the Reeshees of Daroogavanum, who resolved to destroy him for having deprived them of their virtue and happiness, (the particulars of which have been recorded in the preceding pages. He said that from the sacrfice, the Reeshees had resort to, arose a host of Giants who most resolutely attacked Siva, but whose united efforts were unavailing, for Siva not only subdued them, but made them his followers. The Reeshees finding their first attempt frustrated, were determined to try another expedient, and therefore recommenced performing their sacrifice, whence issued a dreadful and venomous species of Serpent, in order to destroy Siva. He in an instant reduced the major part of these reptiles to tranquillity by means of his graceful dancing; but to rescue the remainder to a docile state he stood upon a lotus and danced on it holding in his hand the expanded feathers of a Peacock* and threatened them into submission. On this occasion Dawatahs, Saints or Reeshees and other Celestial Beings came and worshipped him, showering down flowers on him and playing upon all kinds of musical instruments, and requested him to adorn himself with Snakes as ornaments and garlands, which he did accordingly, and consequently obtained the appellation of Bhoojungatrasa Moortee.

Such is the short and unmeaning story regarding the Image here described of Siva, represented as in a dancing posture, holding in one hand a *Woodikei* or musical instrument, together with the feathers of a Peacock, in the second a red hot iron, in the third a snake, and the fourth as if in the attitude of giving promise of protection. The same offerings and form of worship are paid to this image as to the last, by the Hindoos.

* Peacocks are great dread to snakes, as these are devoured by them furiously.

SUNTHEYA NURTHA MOORTEE.

(Plate No. 39.)

A minute description of the Churning of the sea by the Gods, to obtain the Amrootoo or beverage of immortality has been already inserted in Chapter vi, Page 46 of this work; but the image represented in in plate No. 39 is an emblem of Siva, designated Suntheya Moortee, which is held in great veneration by the Hindoos, by which Siva is represented as the *Evening Dancer*. When Siva had obtained the water of immortality and distributed it to the gods and pronounced them immortal, he then rejoicing at the good he had done to them, began through exceeding great joy to dance in the evening of the thirteenth day of the moon, and it is from this circumstance he was designated *Suntheya Moortee* or an Evening dancer.

When the Dawatahs were determined to discover the Amrootoo, by churning the ocean, the Mount Mandar was made use of as churn, and the serpent Asookee as rope. It is stated that when they were working the churn by means of the serpent, that it emitted a deadly poison, burning like a flaming fire, the dreadful fumes of it spreading every where, began to destroy the three regions of the universe, when Vishnoo arming himself with five different kinds of weapons, endeavoured to suppress the effect of the poison, but it having effected him also and made his complexion dark, and not being able to withstand the effect of it, fled to Siva, who immediately ordered *Soondra*, one of his attendants to go and collect the poison into one mass, which he swallowed, and in that state remained inactive the whole day. The day on which he swallowed the poison was *Yagadasi* or the eleventh day of the moon; a day on which now all religious class of people among the Hindoos, particularly the Bramins, fast in a rigid manner, in commemoration of the event. The next day which is called Dwadasi or the twelfth day of the moon, Siva appeared to be very cheerful, and the people therefore broke the fast, after due performance of the religious ceremonies. The day following Siva made a banquet, when he entertained all the gods, and on the evening of that day, commenced dancing in a very graceful manner, while Vishnoo and Brama, were playing upon musical instruments, and the heavenly chorus were singing. This event is commemorated in the temples of Siva on the evening of every thirteenth day of the moon by carrying the idol of Siva about in a dancing attitude on a wooden ox in representation of his customary use of that animal, as his conveyance. This image has only two hands, which are represented as in the gesture when he was dancing. The image to the left of Siva is Parvatee.

No. 39.



SUNTHEYA NURTHA MOORTEE.

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No. 40.



SADA NURTHA MOORTEE.

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SUDA NURTHA MOORTEE.

(Plate No. 40.)

In reference to the Image here represented it is stated in the Pooranums, that Siva being supplicated by his followers to represent to them in his usual graceful attitude of dancing his five different offices, viz. that of creating, destroying preserving, &c. he assumed an attitude of such uncommon gracefulness that the title of Suda Nurtha Moortee was bestowed on him.

Siva is said to be the source and origin of all created beings, and his spirit pervades throughout the whole creation from the smallest particle of dust to the loftiest mountain in existence, and by his omnipotence all things are directed by a mere word or thought, he is moreover, said to be omnipresent, and incomprehensible (the attributes of Jehovah) he his also inaccessible to even the thought of man, "Who can by searching find out God." He is a self-existing and infinite being. There is no space in the universe over which he does not preside. Neither Vishnoo, Brama nor any beings who are finite and mortal creatures, can become acquainted with all the attributes of Siva.

Siva having created the universe and all the coporeal beings therein, created Vishnoo and Brama, eight guardians of the eight angles of the world, and eight elephants to support the same. The seven seas that encompass the World and the seven principal mountains, eight snakes, and the mountain Meru. The actions and will of all creatures on earth, whether they be of the beasts of the field or the fowls of the air, or the fishes of the sea, or of mankind themselves, are all ordained and regulated by Siva, from the most insignificant insect on earth to the lord of the Forest, he supplies them their meat and drink and is acquainted with all their wants, whether they live in hope or fear, the reason assigned is the same, viz. (since the Hindoos firmly believe in the transmigration of souls) that the troubled or peaceful life they may at present have proceeds from good or bad actions committed in their former birth. Persons entirely divested of all the concerns of this life and who have devoted themselves *solely* to the service of their maker, without being effected either by good or bad actions in this or the preceding life have the privilege of being admitted into the presence of Suda Nurtha Moortee after death, and participate of the heavenly happiness that he enjoys.

As no man can of himself perform or transact any thing without the secret influence of Siva, this god is therefore designated Suda Nurtha Moortee. The supreme spirit of Siva in the management of his different offices, operates upon the soul of every man, from the greatest monarch of the land to the poorest wretch on the earth, without their being conscious of his dwelling in them, this he does without intermission. He is above the power of illusion, while Vishnoo, Brama and innumerable souls are under its influence as illusion itself forms a part of Siva's creation.

It is by no means possible (says the Hindoo sacred writ) for men whose knowledge is very imperfect and limited to describe all the attributes of Suda Nurtha Moortee as it is a work of no ordinary nature for inspired divines to undertake.

The Image of Suda Nurtha Mootee holds in one hand a Tamarcam or musical instrument, in the second a fan, in the third a bundle of Peacocks feathers, while the fourth, as in the representation of all other deities held in the attitude of giving promise of protection.

The *Agama Shastras* give a more detailed account of this deity, but the leading points being of greater importance than those relating to trifles, we have omitted them, as uninteresting.

HINDOO LITERATURE.

DOCTRINES OF THE HINDOO RELIGION.

(Continued from page 68.)

" Let him be constantly engaged in reading the vedus; patient of all extremities, universally benevolent, with a mind intent on the Supreme Being; a perpetual giver, but no receiver of gifts; with tender affection for all animated bodies. Let him slide backwards and forwards on the ground; or let him stand a whole day on tip-toe; or let him continue in motion rising and sitting alternately; but at sunrise, at noon, and at sunset, let him go to the waters and bathe. In the hot season, let him sit exposed to five fires, four blazing around him, with the sun above; in the rains, let him stand uncovered, without even a mantle, and where the clouds pour the heaviest showers; in the cold season, let him wear humid vesture; and let him increase by degrees the austerity of his devotion. Then, having reposited his holy fires, as the law directs, in his mind, let him live without external fire, without a mansion, wholly silent feeding on roots and fruit. Or the hermit may bring food from a town, having received it in a basket of leaves, in his naked hand, or in a potsherd, and then let him swallow eight mouthfuls. A bramin, becoming void of sorrow and fear, and having shuffled off his body by any of those modes which great sages practised, rises to exaltation in the divine essence.'

" The reader is not to expect any such ascetics now, if they ever did exist. There are, however, many things among the religious mendicants of the present day which remind us of the descriptions of a tupushwee in the shastrus. To suggest the idea of their having subdued their passions, some are almost naked, or entirely so; or to point out that they belong to the sect of ascetics who lived in forests, they wear tigers' skins; some keep the arm in an erect posture, and permit their nails to grow till they resemble the claws of a bird of prey.

" Yet these persons renounce the world, because it has frowned upon them, or because the state of a religious beggar in a warm climate is perferred by an idle people, to that of the lowest order of day-labourers. When I asked a learned bramin, whether there were not some instances of persons, from religious motives, renouncing the world and becoming mendicants, he said there might be, but he did not know of a single instance.

" These mendicants, so far from having subdued their passions, frequently curse those who refuse to give them food; many are common thieves; almost all live in an unchaste state, and others are almost continually drunk by smoking intoxicating drugs. They are total strangers to real purity of heart, and righteousness of life. They dread to kill an insect, to reproach

a bramin, or to neglect a ceremony; but their impure thoughts, or unjust actions, never disturb their peace. Indeed some of the most exalted of the Hindoo saints, as has been already shewn, burned with rage so as to become a terror to all who approached them; and their impurities, as recorded in the pooranus, are too offensive ever to reach a European ear. Even the god Siva, one of the greatest tupushwees of all the Hindoo ascetics, was once so captivated, says he Muhabharutu, with the charms of the goddess Mohinee, that he declared he would part with the merit of all his religious austerities for a single gratification of his impure desires.

" In some parts of the upper provinces, these mendicants unite in bodies, and become public plunderers, the inhabitants of whole villages abandoning their houses on their approach. They generally live in a mixed intercourse of the sexes, though few women are to be seen among them; they nearly approach the gypsies in Europe in the grossness of their manners, but far exceed them in the filthiness of their outward appearance. Sometimes two or three thousand, though more frequently two or three hundred, are seen in bodies, having leaders to guide them.* Many are armed with swords and spears, and all have some weapons. They carry with them images of the shalgramu, and stone images of Krishnu, which they worship once a day, as devoutly as thieves can be supposed to do. They are not likely to feel any remorse on account of their crimes when bowing before the image of the lascivious Krishnu.

" I here subjoin a brief account of the different orders of religious mendicants, as they exist at the persent day:

" *Voishnuvus* or *Voiragees*. All the followers of Vishnoo are called Voishnuvus. The term voiragee denotes a person destitute of passions. Most of the mendicant voiragees are the followers of Choitunyu, and have what are called Gosaees at their head. Persons of this sect take new wives (voiraginees) from among the female disciples of the Gosaees: these are generally unchaste women, who enter into this order when their youth is fled. The Gosaees have a form of marriage peculiar to themselves,† the principal ceremony in which is an exchange of necklaces by the bride and bridegroom, and the alteration of the bride's name: she generally wanders from place to place with her new husband. Some of these female disciples become procuresses, and others beg for their food as the followers of Choitunyu. Many wandering voiragees sing the praises of Krishnu and Choitunyu before the doors of persons where they beg; a few continue in a secular state, rear and sell calves, or lend money on exorbitant interest.‡ The voiragee mendicants are much more social in their manners then any other tribe of Hindoo wanderers; they generally remain in towns, and mix with the inhabitants. The voiragees contend as strongly with the followers of the deities who receive bloody offerings, as a christian could do against idolatry.‖

" *Sunyasees*. These mendicant worshippers of Siva are very numerous in Bengal, but are not much honoured by their countrymen. They smear their bodies with the ashes of cow dung, wear a narrow cloth tied with a rope round their lions, and throw a cloth dyed red over their bodies. The artificial hair worn by some of these persons reaches down to their feet, and is often clotted with dirt till it adheres together like a rope. Some tie the teeth of swine, as ornaments, on their arms, and others travel naked. The respectable sunyasees profess to live in a state of celibacy, eating neither flesh nor fish, nor anointing their bodies with oil.

" *Ramatu*. This class of mendicants, worshippers of Ramu, is formed of persons born in the western provinces of Hindoostan. With a rope or an iron chain they tie a shred of cloth very close round their lions; rub their bodies with the ashes of cow-dung, and wander to holy places in large companies, many of them armed with spears, swords, &c. They do not individually beg, but quarter themselves in a body on rich men. The Ramatus make fires in the night, and sleep near them in the open air. They smoke intoxicating herbs to great excess.

" *Nimatu*. Another kind of devotees, having a different spiritual head from the Ramatus. In dress, ceremonies, &c. they are the same.

" *Naga*. These persons are in almost every respect the same as the Ramatus, except in the mark on the forehead.

" *Nanuku-punt'hees*. A description of mendicants, followers of Nanuku, though this order was founded by a Shikh named Soot'hara.

" *Yadoo-punt'hee*. A tribe of mendicants founded by a man named Yadoo. Scarcely any of them are to be seen in Bengal; but many wander up and down in the Punjab.

" *Kuveeru-punt'hee*. Kuveeru, a Musulman, was the founder of this order of mendicants: they renounce secular affairs, worship Ramu, and live on alms; they pretend to desire neither the merit of works, nor riches, nor future happiness, but, practising the ceremonies of their sect, leave the present and future to God.

" *Sukhee-bhavu*. These mendicants, born in the western provinces, and composed of bramins and other casts, are followers of Krishnu, and though men, put on the dress and ornaments, and assume the manners, of women, professing the same attachment to Krishnu as the milk-maids are said to have had when Krishnu was on earth. They paint and adorn with flowers an image of Krishnu, and dancing around it, in imitation of the milk-maids, worship it daily.

"*Khelanta-yogee*. These mendicants profess to have made a vow to imitate Siva in dress and manners: many of them fasten artificial snakes round their foreheads; put strings of human bones round their necks; wear the skins of tigers, or go naked; and smear their bodies with ashes.

" *Yungumu*. These followers of Siva wander about, ringing a bell, and asking alms. Very few are to be seen in Bengal.

"*Kanu-pata-yogee*. Other followers of Siva; who subsist on alms, and are particularly distinguished for wearing in their ears a large stone or shell.

The *Shurevures*, who are regarded as Bouddhus, profess to be extremely anxious to avoid destroying animal life even in its most diminutive forms: hence they carry besoms with them to sweep the road, lest they should tread on an insect.

"*Ughoru-punt'hee*. These mendicants, born in the western parts of Hindoostan, wander about naked or nearly so, carrying in the left hand a human skull containing urine and ordure, and a pan of burning coals in the right. If these marks of self-denial do not extort the alms they expect, they profess to eat the ordure out of the skull, in the presence of the persons from whom they are begging.

* At a particular junction of the heavenly bodies, sometimes as many as twenty thousand Sunyasees and an equal number of Voiragees meet at at Huridwaru, and fight, to determine who shall descend and bathe in Gunga first. The Sunyasees say, 'Gunga descended from the bunch of hair on the head of our god Siva; therefore we will bathe first.' The Veiragees reply, 'Gunga descended from the foot of our god Vishnoo, therefore the right to bathe first is ours.'

† The better sort of Hindoos consider these marriages as convenient methods of committing adultery.

‡ As much as 75 per cent. is given in some cases; but 36 per cent. is commonly given.

‖ When I once asked a learned native respecting the many disputes and differences in religion among the Hindoos, he said, 'True, we need not complain of others; the uproar is in our own house.'

"*Brumhucharees*. The superior casts may enter into this order, the members of which subsist by begging, reside at temples, or holy places; wear red clothes, and bind round the arms and neck, and suspend from the ears, strings made of the seeds of grapes. They have the head shaved, though they sometimes wear a beard. In outward appearance, the principal difference between a brumhucharee and a dundee lies in the former having no staff in his hand. The time of one of these mendicants is principally occupied in repeating the name of his guardian deity, and counting the repetitions by his mala. All brumhucharees drink spirits, smoke and eat intoxicating drugs, and reject no kind of food.

"*Dundee*. This name is given because these devotees receive a staff (dundu) when they first enter this order. The bramins, on meeting with a person of this order, prostrate themselves before him. The dundee shaves his head and beard every four months, wears a narrow cloth round his loins, and another loose red cloth over his body; abstains from fish, flesh, oil, common salt, and rice which has been wetted in cleansing. He travels with a staff in one hand, and an alms'-dish in the other. The principal ceremonies to which this order attend are, repeating the name of Vishnoo, bathing once a day, and with closed eyes meditating (manusu)* on the attributes of Vishnoo. This last act is done by the side of the river. When about to bathe, they besmear themselves all over with the earth washed by the waves of the Ganges. The dundee does not beg his food, nor cook with his own hands, but is a guest at the houses of the bramins. If a householder hear that a dundee is come into the village, he goes to him and invites him to become his guest. A dundee blesses a person who is prostrate at his feet, by pronouncing the name of Narayunu. When he passes through a village, all the people come to their doors to stare at him, so seldom are these people seen in Bengal. As soon as a person becomes a dundee, he is freed from mortal birth, and is said to become Vishnoo, and after death to obtain absorption in Brama. Some bramins, on the approach of death, enter into the order, for the sake of enjoying happiness without any further transmigrations. The dundees do not burn, but bury their dead, repeating incantations.

"*Oordhu-vahoo*. These persons belong to the order of Sunyasees. To fulfil a vow to Vishnoo,† they hold up the right arm till it cannot be brought into its natural position again.‡ For the first few days of raising the arm into this posture the pain is great. Some make a vow to hold the arm up till death, and others to hold it up for a certain number of years. The longer it is held up, the greater the merit. When a person wishes to bring the arm to its former position, he anoints the joints with clarified butter, and in about two months, by degrees, the arm obtains its former position, and in time becomes as strong as before. When this vow is fulfilled, the worship of Vishnoo is performed, and a fee given to the head priest of the sunyasees. It is supposed, that on the road from Jugunnat'hu's temple in Orissa to Benares, not less than two hundred of these mendicants may be seen.

"*Mounee*. These devotees enter into a vow of perpetual silence They generally reside on the banks of the Ganges, and subsist on milk, sugar, fruits, roots, sweetmeats, and water. They go almost naked, besmearing their bodies with the ashes of cow-dung. The people supply them with food in considerable abundance as an act of merit; or, their disciples collect food by begging. They should eat only once a day.

* In performing this ceremony, Vishwamitra spent 1000 years without breathing.

† The directions respecting this vow are contained in the smritee shastrus.

‡ Until the arms has become stiff, they tie it up in the night.

"*Purum-hungsu*. A few persons are to be seen at holy places who call themselves by this name, but they do not come up to the description of the shastru. They pretend to be destitute of all regard to visible objects: they go naked; have no apparent intercourse with human beings; remain speechless; ask for nothing, and yet subsist on alms; eat any thing given them; disregard all outward purifications, and wear their beard and the hair of their head, unless some one take compassion on them and pay the barber. These persons affirm, that they have attained to that state of perfection which the shastrus require, viz. that thier minds do not wander after worldly things, and that they live in a state of pleasure; but this abstraction and joy arise only from the fumes of drugs or spirits, by which all the other passions are overcome. I have seen such persons at Kalee-ghatu, near Calcutta. Instead of dwelling in forests according to the directions of the shastru, they remain at these places, in order to attract notice, and to obtain voluntary alms. The pundit with whom I wrote this, acknowledged that pride was the reigning principle in these modern purum-hungsus.

"*Muha-poorooshu and Siddhu-poorooshu*. The most distinguished of the Hindoo saints have had the former name assigned to them, which signifies, The Great. Siddhu-poorooshu implies, that this person has obtained an interview with his guardian deity, and that he can do whatever miracle he pleases.

"When I enquired of a koolinu bramin with whom I was sitting, whether any modern Hindoo sought to obtain an interview with his guardian deity, he affirmed there were such persons. Asking him for particulars, he mentioned his own uncle. I asked him what his uncle did to obtain this interveiew? He said, from the age of fifteen he had been repeating the name of his guardian deity. He did not abide in the house, but mostly staid at a temple Siva in the neighbonrhood. He had never married; sought noe arthly happiness; ate any where, and, obtaining a bed of straw, sought nothing better. His whole waking time, day and night, was spent in repeating the name of his god. When the uncle was asked by this nephew what he had obtained, he shook his head, but apologized for not having been blessed with the interview he expected, by declaring that he was not free from fear: that when he was sitting in a solitary place repeating the name of his god, he was afraid, and durst not remain there.

"In January, 1806, the author visited what the natives call Gunga-Saguru (Saguru island.) Near two huts made of heavy logs of dried wood on the sands, he found two Voiragees who had embraced the principle of perfect abstraction from all sublunary things. They were natives of the upper provinces. These huts were pretty strong, and might be a tolerable defence against the tigers. At their front, a broad heap of sand was raised, upon which they had kindled a fire, and before which one of the Voiragees sat on a deer's skin, squeezing the leaf of an intoxicating plant called ganja, which he afterwards smoked. This man had a poita on, his hair tied in a large bunch at the top of his head, a rope round his waste upon which was tied a piece of the bark of the plaintain tree which in part only covered his nakedness, and a shred of cloth also tied round his head, except which he was perfectly naked. We entered into conversation with this man, who professed to be a worshipper of Ramu. He declaimed against a wordly state; told us we were in a state of constant agitation; but that he, indifferent to all these things, was full of joy; if he had food, it was well: if not, he contended himself with the name of Ramu. When asked what he proposed to himself by this mode of life, he professed that he had neither desires nor hopes; and that he did not become a yogee to expiate sin. He gave us, from a hole

in the sand before his hut, some tolerably sweet water, for which we offered him a reward; but he declined accepting it, unless we would leave it on the spot; he would not move a step to obtain it. I endeavoured to convince him, that his love of ganja was a proof that all passion was not extinct in him, but he tried to ward off this attack by professing indifference even towards this indulgence. After this, when a rupee was given to him, he asked what he could do with it: and would not touch it in the giver's presence, who threw it down for him on the deer's skin upon which he sat.

From these huts we went to a neighbouring temple, which contained a stone image of Kopilu, the sage. Here we found two mendicants from the upper provinces, one of them a young man, an Oordhu-vahoo, who had held up his left arm till it was become stiff. They were both covered with ashes; their hair clotted with dirt, and tied in a bunch at the top of the head, and were without any covering except the bark of some tree, and a shred of cloth drawn up betwixt the legs. At a distance, they could scarcely be distinguished as men: and it appeared almost impossible for human beings to manifest a greater disregard of the body. We asked the young man, how long he had held up his arm in this manner: he said, 'for three years.' To the question whether it produced any pain, he replied, that, as far as his body was concerned, it did so for the first six months. The nails of this hand were grown long like the claws of a bird of prey. In his hut we saw two bead-rolls made of the stalk of the basil, a deer's skin, the horns of a deer, some embers, a piece of sacking, &c.—When asked why he embraced this manner of life, his reply implied an indifference to future rewards; he seemed scarcely willing to confess that he had any connections, father or mother, and reluctantly mentioned the place of his birth. Respecting his food, he manifested the same indifference, though we discovered in one of the temples a large quantity of corn, clarified butter, spices, &c. The other pilgrim was less communicative, but more intent on his devotions: he had a separate hut, and, as though all desire of human society and friendship was extinguished, these persons, the only human beings in this part of the forest, seemed to have no connection with each other. At a distance from the temple, we saw a wild hog, and on the sand, in several places, fresh marks of the feet of a large tiger. The young man informed us, with perfect indifference, that during the three preceding months six persons had been taken away by tigers; and added, in the same tone, that the human body was the natural food of the tiger, and that such a death was no mark of the divine displeasure. We asked him, whether he did not think it a fortunate circumstance, however, that while so many of his companions had been devoured by tigers, he was spared: he did not appear to feel this sentiment, but said that they would take him also.

"After rising in the morning, as we learnt from the young yogee, each of these ascetics repeats the name of some god, using his bead-roll; he then performs the ceremonies of worship before some representative of an idol; then bathes, and goes through the ceremonies (sundhya) ordained by the shastru to he performed three times a day, then he prepares the offerings, worships his idol, and again repeats its name for some time. At mid-day he eats; then returns to the repetitions of the name of his god till the evening sundhya; and after this he continues repeating the name of the idol till he falls asleep.

"The following story is universally credited among the Hindoos in the neighbourhood of Calcutta: Some years ago, a European, with his Hindoo clerk, Varanushee-ghoshu, of Calcutta, and other servants, passed through the Sunderbunds. One day, as this European was walking in the forest, he saw something which appeared to be a human being, standing in a hole in the earth. He asked the clerk what this could be; who affirmed that it was a man. The European went up, and beat this lump of animated clay till the blood came, but it did not appear that the person was conscious of the least pain—he uttered no cries, nor manifested the least sensibility. The European was overwhelmed with astonishment, and asked what it could mean! The clerk said, he had learnt, from his shastrus, that there existed such men, called yogees, who were destitute of passions, and were incapable of pain. After hearing this account, the European ordered the clerk to take the man home. He did so, and kept him some time at his house: when fed, he would eat, and, at proper times, would sleep, and attend to the necessary functions of life, but he took no interest in any thing. At length the clerk, wearied with keeping him, sent him to the house of his spiritual teacher at Khurdu. Here some lewd fellows put fire into his hands; placed a prostitute by his side, and played a number of tricks with him, but without making the least impression on him. The teacher was soon tired of his guest, and sent him to Benares. On the way, when the boat one evening lay to for the night, this yogee went on shore, and, while he was walking by the side of the river, another religious mendicant, with a smiling countenance, met him: they embraced each other,———and—(as is said) were seen no more.

"I have endeavoured to ascertain the probable number of Hindoos who embrace a life of mendicity; and am informed, that scarcely less than an eighth part of the whole population abandont heir proper employments, and live as religious mendicants by begging. Supposing that there are sixteen millions of Hindoos in Bengal and Behar, and that each mendicant requires only one rupee monthly for his support, it will appear, that not less than 2,000,000 rupees or 250,000 pounds sterling, are thus devoured annually by persons, the great majority of whom are well able to support themselves by manual labour. What a heavy tax this must be on the industrious, the great body of whom among the Hindoos are comparatively poor!

"When we add to this, the baneful effects of this system on the morals of the mendicants themselves, as well as on the public manners, every benevolent mind must exceedingly deplore such a state of things. These beggars are not frowned upon like those who have nothing but their misery to plead for them; but are privileged and insolent harpies, boldly demanding the contributions of the abject and superstitious Hindoos: their indolent habits too, and the filthy songs they sing, lead to every species of impurity and to perpetual acts of private plunder.

"Many of the more enlightened Hindoos, especially the bramins, hold these mendicants in the utmost contempt, and would consider their being compelled to work as a great blessing conferred upon the country. On the other hand, some persons of property treat them with the greatest reverence, and sometimes invite a number of them to their houses, drink the water with which they have washed their feet, and, at the end of the entertainment, eat of the refuse from the plate of each. Gunga-Govindu-Singhu, a person of the writer cast, who was patronized by Mr. Hastings, and who realized a princely fortune, carried his attachment to the Voiragee mendicants to the greatest lengths. He sometimes gave a feast to three or four thousand, and performed the lowest offices of service to these his guests: he also provided that persons of this description should, after his death, be constantly entertained, receive persents, have medical attendance when sick, &c. at all the temples which he erected and dedicated to the different forms of Krishnu.

(To be continued.)



CAULYTHANDAVA
Moortee.

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No. 42.



GUNGADARA
Moortee.

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CHAPTER XI.

CAULYTHANDAVA MOORTEE.

(Plate No. 41.)

It is recorded in the Pooranums with reference to the image represented in No. 41. That in the remotest ages of the world, Siva was pleased to dance in a sacred forest called Vottaranneyam, for the purpose of mortifying the pride of *Cauly*,* and of complying with the request of the sages and gods, who were performing religious austerities. A certain giant named Goramooga being very powerful, oppressed all the sages and gods, and cruelly disturbed, and prevented them from performing their religious duties. Not being able to endure the cruelties of the giant any longer, they repaired to *Kylasa*, and complained to *Wooma* the consort of Siva, of the oppression of the giant, who through her energetic power created a Cauly, who armed herself with a trident, sword and other weapons, and appeared in the presence of *Wooma*, and prostrating before this deity declared that she was ready to obey her commands. "Go said *Wooma*, into the forest called Vottaranneyam in the world, and destroy the giant who exercises his cruelties upon the sages and gods." In obedience to this command, she proceeded against the giant, attended by a force, consisting of demons, and attacked him. After a well contested battle, she was routed and being pursued by the giant, she came to Parvatee, and said, that she could not subdue the giant. Then *Wooma* inspired Cauly with fresh courage, and sent her again, against him, saying that she could easily overcome him, for he was quite exhausted from pursuing her. Accordingly, she attacked him with great impetuosity and killed him with a trident, after an obstinate conflict. In the fit of her rage, she drank the blood of the giant, by which she became furiously mad and began to do mischief among the sages and gods, in a greater degree than the Giant. They again applied to Siva for protection from the mischievous actions of Cauly. He graciously told them that he would give them security, by subduing Cauly, for he had promised to *Pudungaly*, *Viagrama Pader* and other saints. that he would make himself visible in a dancing posture, in *Vottaranneyam* or *Teroovaluncadoo*, where they were in anxious expectation of him. He accordingly girded himself with tiger's skin and furnished himself with weapons in his eight several arms, for he appeared with as many hands on this occasion, as when he came into *Teroovaluncadoo*. Cauly, not knowing that he was Siva himself, challenged him to a combat, but Siva proposed to decide the superiority of either party by *dancing*, according to the rule of *Parathanatteyam*, (a certain Hindoo science treating on various kinds of dancing) in the presence of the gods and saints, who were to be judges on this occasion, and the party who excelled in that science was to be considered the victor.

* One of the Hindoo Goddesses.

Having thus made the necessary preliminaries, Siva and Cauly, began to dance and exerted all their skilfulness in that art. Siva finding that Cauly vied him in every respect and imitated to the very iota all his steps and movements and that it was scarcely possible for him to gain the day, had recourse to an artifice, which was a most indecent one particularly to the female sex—he lifted up one of his legs perpendicularly towards his head (vide representation in the annexed Plate) to imitate which attitude, when she attempted, *Wooma* the spouse of Siva prevented her, and thus Siva gained the day, and was praised both by gods and saints. This event it is said took place in *Tervoovaluncadoo*, near *Trittany*, a place about 50 or 60 miles distant from Madras, where a temple is erected consecrated to *Siva* and Cauly. Every solemn feast is celebrated, with equal magnificence and splendour as are usually performed in Siva's temples. A grand Festival called *Aruthratheresanam* is commemorated in the month of Margaly or December. Siva holds in one hand *Sinmaya Mootra*, or a seal, in the second a musical instrument, in the third a trident, in the fourth a snake, and with the fifth, a toe of his left foot which he lifted up perpendicularly, while two of his hands are employed in the gesture, adopted for dancing, and another is held in the form of giving promise of protection. Cauly holds in one hand a trident, in the second a cup, in the third and fourth, clubs, in the fifth a shield, in the sixth a sword, while her other two hands are held in the attitude of giving promise of protection to the distressed.

GANGADARA MOORTEE.

(Plate No. 42.)

In the accounts given by an eminent Hindoo Reeshee or saint named Thatheesee, it is stated that Siva obtained the name *Gangadara* from the circumstance of his having kept *Ganga* or the goddess of the river Ganges in the tuft of his hair.

It appears that *Paramasiven* or Siva and his spouse Parvatee set out from the sacred mountain called Kylasa their place of residence, for the purpose of taking a pleasant walk in a beautiful flower garden, situated in the neighbourhood of Kylasa. When they were promanading in this place, Parvatee out of sport, covered the eyes of her husband with her hands, whereupon the sun, the moon, the rest of the luminaries, and even fire, seemed to have lost their brightness, because his eyes were the source from which they received their illumination. These lasted, but for a moment in Siva's consideration, but it was a number of epochs for the world, which was covered with total darkness and in which every thing was confounded. Siva being graciously pleased to rid the world of the darkness, opened the eye on his forehead, from which the light issued, which dispelled the darkness that covered the Universe, and restored all things to their former condition. The sun,

moon, the lesser luminaries and fire, shone with their usual lustre. At sight of this change Parvatee the mother of the universe took off her hands from his eyes, but her fingers having perspired, she allowed the perspiration to drop on the earth, these drops swelled like a great ocean, which was about to destroy the world.

At this universal deluge Brama and others repaired to Kylasa and through the means of *Nundicasavera* they were introduced before Siva, at whose feet they prostrated themselves and addressed him in these terms. "O Gracious god, god of gods, behold the overwhelming flood which threatens universal destruction; should you not be pleased to check the flood, we and the whole universe will cease to exist. O Lord! have mercy upon us, and preserve us thou great and mighty Preserver, who preserved us formerly from the poison which you had swallowed." At these humble supplications, he made the hairs' of his head absorb the flood. Surprized at this miraculous action, Vishnoo, Brama and Indra began to pray and praise Siva and his consort, and solicited him to allow each of them a few drops of this sacred water, which being complied with, they departed to their respective worlds. The water, which Vishnoo fetched, formed a river in Vicoontah, the world of Vishnoo, and was called *Verushanadi*, a river in which all the souls entering his world purify themselves. The drops which Brama brought into his world called sattialogum, became a river named *Manatirtam*. Indra the king of gods formed a river, with the drops he brought, and named it the *sacred Ganga*, which Bagheerathan, after having performed very fervent religious austerities, brought into the world and procured salvation to *sixty thousand kings*, his forefathers by making the river (which is now called the Ganges) flow on their ashes. The history of which circumstance is recorded in the following No. 43. From the above circumstances Siva is designated *Gangadara Moortee* or wearer of *Ganga*.

GANGA VISURJANA MOORTEE.

(Plate No. 43.)

Bagheerathan, a king of the race of the sun (Sooriah Vamoosum) learning from the history of his forefathers that they had been thrown into hell by the curse of Sagral, a saint who burnt them with the flames which issued from his eyes, when he was engaged in a yoga or religious abstract contemplation, he resolved to deliver them from the pains of hell, and procure them salvation. For this purpose he performed religious austerities to Brama, for many thousand years. He at length appeared before *Bagheerathan*, and learning from him the nature of his request, he observed that it was not in his power to comply with his request. He then directed him to Vishnoo for the fulfilment of his wishes. Vishnoo also appeared and said to him that it was not in his power to accomplish his wish. He advised him to pray to Siva. Upon the fervent supplication of Bagheerathan—Siva made himself visible to him and directed him to invoke Ganga herself by whose means his wishes should be positively fulfilled. He did accordingly; She appeared to him and promised to deliver his ancestors from the torments of hell and to procure them salvation, provided he should find a person that could support the shock which might happen at her fall from heaven—he then supplicated Siva, and on his appearing told him what had passed, between him and Ganga, Siva to meet his wishes came and sat down in a place where Ganga was to fall. Ganga poured down its water in torrents and with such violence and impetuosity that it may cause Siva to bend beneath its weight to the very bottom of the earth, but he withstood the shock and received all the water in one of his tufted clumps of hair of his head, which absorbed the whole of the water and thereby the pride of Ganga was mortified. Bagheerathan, finding that the Ganga was absorbed in one of his tufted clumps of hair, prayed him to let her out that his forefathers might be delivered from the torments of hell. He accordingly caused a few drops to issue out of his hair, which swelling as a river flowed, when Bagheerathan was advised to direct her course, that she might pass through the place where the ashes of his ancestors lay. A certain saint drank the whole of the water by way of performing a certain religious ceremony. Bagheerathan finding Ganga was missing, requested to let her pass. He then allowed Ganga to pass out of one of his ears. The river scarcely began to flow, when a saint named *Agastier* drank up the whole of the water. Upon this *Bagheerathan* prayed to him very fervently to let the water out. He then said that he would pass the river through * * * * * "Ah! great saint, said he, Ganga would then lose her esteem, her honour, and her virtue! Instead of degrading her, said the saint, she would be dignified and her character and her virtue would be increased three-fold. He accordingly let her pass. The Ganga then flowed through the place where the ashes of Bagheerathan's Ancestors lay, the ashes being touched by the Ganga, the sins of his ancestors were entirely washed away, and thir souls obtained salvation.

From this circumstance Siva is called *Ganga Visurjana Moortee*. He is represented in company with Wooma —his wife, he holds in one of his hands an iron club, and in another a deer, while two of his hands are held in form of giving protection. A more lengthened account of this Moortee is given in the Scanda Pooranum.

The image is represented as holding in one of his hands, a trident, and in another an iron club, while the third is holding an umbrella, and the fourth is in the attitude of letting water from the plait of his hair. He is in company with his wife Wooma.

TREPOORANTHAKA MOORTEE.

(Plate No. 44.)

The following short account of the image here represented we gather from the Scanda Pooranum.

No. 43.



GUNGA VISURJANA.
Moortee.

Published by E. A. Rodrigues. Oriental Lith: Press.

No. 44.



TREPOORANTHAKA.
Moortee.

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It is stated that Siva being determined to destroy the Sovereigns of the triple cities, in consequence of which the gods metamorphosed themselves (by Siva's command) into the several requisites for the intended war, such as deadly weapons, chariot, &c. He mounted on this chariot and proceeded to battle and after a desperate conflict subdued them by his mighty power. From this circumstance it would appear, he was designated *Treepooranthaka, Moortee* or "destroyer of the triple cities." The account in the original is as follows:—

The three sons of Tharagasooran a giant namely *Tharoocatchan Camalatchen* and *Meethunamale* having performed most fervent and meritorious religious austerities toward Siva, they at last obtained a boon from him of never being killed either by man or by any weapon, and were endowed with the triple cities, which were gifted with wings, and flew with all their inhabitants wherever they pleased; but at the same time he assured them that they would forfeit all the inestimable advantages, which they had received from him, in case they should renounce the worship of himself, of wearing Roothracham and adorning their foreheads with the sacred ashes. They accordingly very rigidly continued to adore Siva, to wear the string of Roothracham about their necks &ca. but in process of time, their impudence and pride became so great, because of their uncontrollable power and authority, that they began cruelly to oppress both gods and men indiscriminately. Better to affect which they raised a large force consisting of giants, whom they placed in their cities, which flew at their command and pleasure, fell upon any city remarkable for its opulence and splendour. Particularly the gods were the objects of their ravage and oppression whom they reduced even to slavery. Being thus injured, they applied to Vishnoo and Brama, for the redress of their grievances, who unable to render them any asistance, went to Siva, to whom they represented the miserable state of the gods, and the more deplorable state of man, to which they had been reduced by the proud sovereigns of the triple cities. Siva told them that he could scarcely subdue the tyrants so long as they continued to worship him, according to the covenant made by them at the time of receiving the boon, and that the only means was to persuade them to neglect the adoration of him. Vishnoo undertook the task of persuading him to renounce the religion of Siva and embrace another. To effect which he appeared under the pretended character of a philosopher of the Bouddhuism faith,*—he then endeavoured and succeeded in making converts of them to Bouddhuism and thus gave Siva an opportunity to destroy the tyrants. In order to prepare Siva for the battle against these tyrants, who have now forsaken their true faith, the earth itself was transformed into the body of a chariot, the sun and moon, into the wheels, and the gods into the other materials of warfare. The mountain Meru was metamorphosed into a bow, and *Adi Sheshia* that ancient snake into bow-string and Vishnoo and Brama into arrows. Thus equipped, Siva proceeded against the three tyrants, and engaged with them. Upon which occasion, unfortunately, the gods composing Siva's army conceived a proud thought within themselves, and fancied that through their combined assistance alone, Siva would be enabled to subdue the tyrants, but Siva, sensible of their arrogant thought, in anger pressed down the chariot in which he was riding, with merely his great toe, which was instantly broken down into innumerable pieces, to the great confusion and amazement and dread of the whole army. Siva then laughed at the three tyrants most contemptuously, which caused flames to issue out of his mouth, and which in an instant consumed to ashes the tyrants and their triple flying cities, together with their chariots, elephants, horses and the whole army. At this wonderful circumstance, the gods were frightened and repented themselves of their foolish presumptuous and sinful thought, while Vishnoo in the form of a Ball offered himself to Siva, to use him as his vehicle with the hope of being immortalized, for he was then but a finite creature. Siva accepted and mounted him, with his consort Wooma, and appeared before the gods and saints, who adored him while flowers of various kinds were strewed from heaven, and various kinds of musical instruments were played upon. Siva then proceeded to the mountain of Kylasa.

This image is represented, as holding in one hand a bow, and arrows in another, in the third a musical instrument and the fourth a trident.

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* We here insert an account of the Bouddhuism which we extract from Ward's Hindoo Religion.

Account of the Bouddhus.

"It is a question not perhaps completely decided, whether the religion of Bouddhu, now spread over the Burman empire, Siam, Ceylon, Japan,* Cochin-China, and the greater part of China itself,† be not in reality the ancient religion of India, and the braminical superstition the invention of later times, and raised to predominancy by the superior influence of the bramins with the princes of Hindoostan. The author, however, declines entering on this subject, made so difficult by the want of authentic historical evidence.

* Kæmpfer says, on the authority of the Japanese historians, that the Bouddhu doctrine was carried into Japan about the year 63. *Vol.* i. *chap.* vi. p. 247.

† The Abbe Grosier (vol. ii. c. v. p. 220) gives the following account of the doctrine of *Fo*, in which the principles of Bouddhu are clearly to be distinguished: "Nothing is the beginning and end of every thing that exists; from nothing our first parents derived their existence, and to nothing they returned after their death. All beings are the same, their only difference consists in their figure and qualities. A man, a lion, or any other animal may be formed of the same metal; if these different pieces are afterwards melted, they will immediately lose their figure and qualities, and together form only one substance. Such is the case with all beings, whether animate or inanimate; though different in shape and qualities, they are still the same thing sprung from the same beginning, which is nothing. This universal principle is extremely pure, exempt from all change, exceedingly subtle and simple; it remains continually in a state of rest; has neither virtue, power, nor intelligence; besides, its essence consists

" It is certain, that amongst the six schools of philosophy formerly famous among the Hindoos, two of them inculcated doctrines respecting the First Cause of things that were decidedly atheistical, or such as the followers of Bouddhu maintain at this day; and it is indisputable, according to the Hindoo writing, that these two sects were numerous before the appearance of Booddhu.

" About 700 years before the commencement of the christian era, Veeru-Vahoo, of the race of Goutumu, a person attached to one of these sects, destroyed his sovereign Bouddhumullu, and immediately seized the throne of Delhi. This king, and his three immediate successors, reigned one hundred and eight years. Muhee-putee, or the lord of the earth, was the name of the third of these monarchs, and as most of the writers on this subject agree in placing the era of Bouddhu in the sixth century B. C. it seems reasonable to suppose, that Bouddhu was the son or near relation of Muhee-putee. If not connected with this family, why should the family name of this race, Goutumu, be one of the most common names of Bouddhu? As the capital of the most powerful of the Hindoo monarchs of this period was in South Behar, if Bouddhu was not the son of one of the Mugudhu kings, it is possible he belonged to some branch of the family reigning at Benares, which was probably then a separate kingdom. In the Temee Jetu, a history of one of the incarnations of Bouddhu, he is said to have been the son of a king of Benares, and to have persevered in choosing the life of an ascetic against every possible artifice and persuasion of his royal parents. The author has been favoured with a translation of this work, by Mr. F. Carey, of Rangoon, and has added it at the close of this account. If then it be admitted, that Bouddhu was a person of of royal desent, that he chose an ascetic life,* and embraced a system of philosophy already prevalent in India, the other scenes of the drama require no assistance from conjecture, he became the patron and idol of the sect which from this time became distinguished by his name; he also received the support of the reigning monarchs, who were attached to him not only by holding the same philosophical opinions, but by the ties of blood.

" This sect being thus established by Muhee-putee, the eleven Bouddhu monarchs who succeeded him, and who reigned 291 years, may reasonably be supposed to have done what the bramins charge them with, to have obliterated the religion of their opponents.

" It is certain, however, that the learned adherents of the braminical religion did not remain silent spectators of what they deemed the triumph of atheism.* They contended with their equally learned opponents, and this dispute, as is manifest by the tendency of many of the works still read by the Hindoos, called forth all the talents of both sides; challenges to conduct the controversy in the presence of kings and learned assemblies were given and accepted; but here, as in innumerable other instances, the arm of power prevailed; and as long as the reigning monarchs were Bouddhus, the bramins were obliged to confine themselves to verbal contentions.

" At length Dhoorundhuru, of the race of Muyooru, destroyed Adityu, the last Bouddhu king, and assumed the sovereignty; and it is probable that from this time (B. C. about 300 years) we are to date the commencement of the persecutions of the Bouddhus.†

" One or two facts tend to prove, that the bramins were not much more mild and tolerant than other persecutors: though a number of *Joinus* are scattered up and down in various parts of Hindoostan, scarcely a vestige of the Bouddhu superstition is to be found, and all its adherents are seen in the adjoining countries. The fact respecting these persecutions is, however, placed beyond all doubt by the Prayushchittu-viveku, a Hindoo work on atonements, from which we learn, that Ooduyunacharjyu, a learned bramin, and a fierce combatant against the Bouddhus, actually burnt himself to death on a chaff fire (Kooshu-anulu) as an atonement for the sin of having excited the Hindoo kings to put to death many Bouddhu bramins.

" To avoid the malice of their enemies, therefore, the Bouddhus emigrated to the neighbouring countries, and gave to the uncivilized inhabitants those doctrines for which they had been unsuccessfully contending on the plains of Hindoostan.

" We have no authentic documents to prove how long this persecution lasted; but it is a pretty current opinion among the most learned Burmans, that the religion of Bonddhu was introduced into that country about 450 years after his death. According to this statement, (admitting that the persecution began with Dhoorundhuru) it will appear to have continued 183 years.

" There is a tradition among the Cingalese, that one of the kings of Hindoostan, immediately after Bouddhu's death,‡

in being free from action, without knowledge and without desires. To obtain happiness, we must endeavour by continual meditation, and frequent victories over ourselves, to acquire a likeness to this principle; and to obtain that end, we must accustom ourselves to do nothing, will nothing, feel nothing, desire nothing. When we have attained to this state of happy insensibility, we have nothing more to do with virtue or vice, punishments or rewards, providence or the immortality of the soul. The whole of holiness consists in ceasing to exist, in being confounded with nothing; the nearer man approaches to the nature of a stone or log, the nearer he is to perfection; in a word, it is in indolence and immobility, in the cessation of all desires, and bodily motion, in the annihilation and suspension of all the faculties both of body and soul, that all virtue and happiness consists. The moment that man arrives at this degree of perfection, he has no longer occasion to dread changes, futurity, or transmigrations, because he hath ceased to exist, and is become perfectly like the god *Fo*."

* The disposition manifested by all superstitious nations to honour and even to deify men remarkable for outward austerity, is particularly observable amongst the Hindoos. They suppose that such a saint is a divine oracle, or the visible representative of the deity; they implicitly receive his doctrines, and pay him those honours which they conceive are due 'to gods come down in the likeness of man.' This attachment to eminent ascetics naturally springs out of the Hindoo system; and to this, the author conjectures, we are to attribute the origin and prevalence of the THREE GREAT SCHISMS among the Hindoos, of *Bouddhu* of *Nanuku* and of *Choitunyu*, all of whom appear to have been religious mendicants.

* A story respecting these times is still current among the Noivayika sect; The wife of the last Bouddhu monarch but one was a disciple of Vishnoo, and called day and night upon God, complaining against the Bouddhus as having exterminated his worship, and all traces of a deity: at length Vishnoo, by a voice from heaven, assured her, that he would appear in the forms of two l arned men, Bhuttu and Oodayunacharjyu, and restore his worship. Another story related by the same sect is, that Ooduyunacharjyu, unable to turn the Bouddhus by argument, proposed that himself and any number of this sect should cast themselves from a neighbouring mountain, the Bouddhus in the act of falling calling out "There is no God," and Ooduyunacharjyu, "God exists." The challenge was accepted: the Bouddhus perished, and their opponent fell unhurt.

† In opposition to this, it is said, "If the conjectures of Sir William Jones, relative to the inscriptions found at Mongheer, and on the pillar at Buddal, be well founded, then the governing power on the banks of thea Ganges, as late as about the time of the birth of Christ, was of the sect of Bouddhu." *Asiatic Researches*, vol. vi. p. 165.

‡ Anative of Ceylon assured the author, that the Cingalese considered it to be about 2500 years since the death of Goutumu. Mr Felix Carey informed him, on the authority of the Burman history, that in 1813 it was 2357 years since the birth of this god. In an account published in the A. Researches, vol. vi p. 265, it is said, that in 1795 Booddhu had been deified 2362 years.

collected together five hundred learned ascetics, and persuaded them to write down on palmyra leaves, from the mouth of one of Bouddhu's principal disciples, all the doctrines taught by Bouddhu in his life time. The Cingalese admit that they received their religion from the hands of a stranger; and it is probable that it was propagated in the Burman empire soon after its reception in Ceylon, that is, about 450 years after Bouddhu's death. The Burmans believe, that six hundred and fifty years after that event, in the reign of Muha-moonee, Bouddhu-ghoshu, a bramin, was deputed to Ceylon, to copy the work Vishooddhimargu, which includes all the Jatus, or histories of the incarnations of Bouddhu; and it is fabled, that the iron stile with which he copied this work, was given him by a heavenly messenger; though others will have it that Bodhee-sutwu gave it to him.

" These Jatus are said to have amounted to five hundred and fifty books; some of which are, however, lost. A work called the Ten Jatus is now the best known, and is held in the highest veneration. The names of these Jatus are, Temee, Junuku, Sooburnu-ramu, Némee, Muhoshutha, Bhooriduttu, Chundu-koomaru, Narudu, Vidooru, and Vesuntura.

" Since the above period, many Burmans have translated and commented on these writings. In a work entitled ' The Great History of the Burman and Pegu kings,' it is recorded, that during the T'hiooru-kshutriyu dynasty, not less than fifty-five translations were made, and as many comments written on these books. But the Burmans are believed to possess works of greater antiquity than these Jatus, on history, poetry, medicine, astronomy, grammar, &c. whether borrowed from the Sungskritu, or the productions of the Bouddhu sect, time must disclose.*

" It is a singular circumstance, that the Bouddhus should have chosen for their hero, like the Hindoos for Vishnoo, ten incarnations; and still more singular, that they should have designated the histories of these incarnations by the names of ten Hindoo sages.

"The Bouddhus do not believe in a First Cause: they consider matter as eternal; that every portion of animated existence has in itself its own rise, tendency, and destiny; that the condition of creatures on earth is regulated by works of merit and demerit; that works of merit not only raise individuals to happiness, but, as they prevail, raise the world itself to prosperity: while, on the other hand, when vice is predominant, the world degenerates till the universe itself is dissolved. They suppose, however, that there is always some superior deity, who has attained to this elevation by religious merit; but they do not regard him as the governor of the world. To the present grand period, comprehending all the time included in a kulpu, they assign five deities, four of whom have already appeared, including Goutumu, or Bouddhu, whose exaltation continues five thousand years, 2,356 of which had expired A. D. 1814. After the expiration of the 5,000 years, another saint will obtain the ascendancy, and be deified. Six hundred millions of saints are said to be canonized with each deity, though it is admitted that Bouddhu took only 24,000 devotees to heaven with him.

" The lowest state of existence is in hell; the next, is that in the forms of brutes: both these are states of punishment. The next ascent is to that of man, which is probationary. The next includes many degrees of honour and happiness up to demi-gods, &c. which are states of reward for works of merit. The ascent to superior deity is from the state of man.

" The Bouddhus are taught, that there are four superior heavens which are not destroyed at the end of a kulpu; that below these, their are twelve other heavens, followed by six inferior heavens; after which follows the earth; then the world of snakes, and then thirty-two chief hells, to which are to be added, one hundred and twenty hells of milder torments.

" The highest state of glory is absorption. The person who is unchangeable in his resolution; who has obtained the knowledge of things past, present, and to come through one kulpu, who can make himself invisible, go where he pleases, and who has attained to complete abstraction, will enjoy absorption.*

" Those who perform works of merit, are admitted to the heavens of the different gods, or are made kings or great men on earth; and those who are wicked, are born in the forms of different animals, or consigned to different hells. The happiness of these heavens is wholly sensual.

" The Bouddhu's believe, that at the end of a kulpu the universe is destroyed. To convey some idea of the extend of this period, the illiterate Cingalese use this comparison: if a man were to ascend a mountain nine miles high, and to renew these journies once in every hundred years, till the mountain were worn down by his feet to an atom, the time required to do this would be nothing to the fourth part of a kulpu.

" Booddhu, before his exaltation, taught his followers, that after his ascent, the remains of his body, his doctrine, or an assembly of his disciples, were to be held in equal reverence with himself. When a Cingalese, therefore, approaches an image of Bouddhu, he says, ' I take refuge in Bouddhu; I take refuge in his doctrine; I take refuge in his followers.'

" There are five commands delivered to the common Bouddhus: the first forbids the destruction of animal life: the second, forbids theft; the third, adultery; the fourth, falsehood; the fifth, the use of spirituous liquors. There are other commands for the superior classes, or devotees, which forbid dancing, songs, music, festivals, perfumes, elegant dresses, elevated seats, &c. Among works of the highest merit, one is the feeding of a hungry infirm tyger with a person's own flesh.

" The temples erected in honour of Bouddhu,† in the Burman empire, are of various sizes and forms, as quadrangular, pentagonal, hexagonal, heptagonal, or octagonal. Those of a round spiral form can be erected only by the king, or by persons high in office. An elevated spot is preferred for the erection of these edifices; but where such an elevation cannot be found, the building is erected upon the second, third, fourth, fifth or sixth terrace. These piles are generally of solid brick work, but some are filled up with earth or rubbish; lime-stone is seldom used, generally earth or brick dust. Those who can afford it, have their temples gilt all over, which gives them a grand appearance. A coating of black lacker being laid upon the plaister, the gold leaf firmly adheres. An umbrella made of iron, and gilt, is fixed on the tops of the temples, round the border of which some persons suspend bells; the sound of these bells, when the wind puts them in motion, has a pleasing effect. Bells of various sizes are sometimes hung near a temple, which the people ring to give notice of their arrival. Images of lions, and monsters of various descriptions facing the four

* Some idea of their advance in science may be gather from an interesting account of the Religion and Literature of the Burmans inserted in the 6th vol. of the Asiatic Researches, by Dr. F. Buchanan.

* The Hindoo idea of absorption is, that the soul is received into the divine essence; but as the Bouddhus reject the doctrine of a separate Supreme Spirit, it is difficult to say what are their ideas of absorption. Dr. Buchanan says, (A. Researches, vol. vi. p. 180) Nirvanu "implies (that is, among the Burmans), exemption from all the miseries incident to humanity, but by no means annihilation."

† When the author asked a Joinu why, since the object of their worship was neither creator nor preserver, they honoured him as god, was answered, that it was an act of homage to exalted merit.

quarters, or on each side of the gate-ways, are to be seen attached to most temples.

" Within the vicinity of a temple, houses of charity for strangers are erected, in which images of Bouddhu are placed. Umbrellas and stone pots, in imitation of those used by Goutumu as a mendicant, are also placed near temples.

" The temples of Bouddhu in Ceylon are very large, some of them capable of containing 3,000 people. Many of them have verandas all round; the hall containing the image is very spacious.

" The priests worship at the temples daily, or ought to do so. The worship consists in presenting flowers, incense, rice, beetle-nut, &c. repeating certain prayers. The priest cleanses the temple, perserves the lights, and receives the offerings. A worshipper may present his own offerings, if he is acquainted with the formulas. The five commands are repeated by a priest twice a day to the people, who stand up and repeat them after him.

" Temples are built by individuals, or the inhabitants of a village, as works of merit. Several festivals precede the opening of a temple, as, at laying the foundation; at setting up the image; at fixing the umbrella; at the purification; and at the consecration. These feasts are somtimes continued four or five days, when musicians and dancing girls are employed, various pantomimical representations are exhibited, and agreat concourse of people entertained. Offerings of various kinds are presented to Bouddhu and to the priests. The latter make a discourse to the assembly on the virtue of building temples, grounding their address on some apothegm of the saint.

" Bouddhu, as seen in many temples, appears seated upon a throne placed on elephants, or encircled by an hydra, or in the habit of a king, accompanied by his attendants. In most of the modern images, however, he is represented in a sitting posture, with his legs folded, his right hand resting upon his right thigh, and his left hand upon his lap: a yellow cloth is cast over his left shoulder, which envelopes his right arm. His hair is generally in a curling state, like that of an African; his ears are long, as though distended by heavy ear-rings. The image is generally placed in the centre of the temple, under a small arch prepared for the purpose, or under a small porch of wood, neatly gilt. Images of celestial attendants, male and female, are frequently placed in front of the image. In some places the image of Jeevunukuru, a mendicant, who had 400,000 disciples, and who foretold the deification of Bouddhu, is to be seen, in an erect posture, having four mendicants behinds him with begging dishes in their hands, and Soomedhu, a form of Bouddhu, lying prostrate before him, in a posture of reverence.

" It appears evident from their writings, that the ancient religion of the Burmans consisted principally in religious austerities. When a person becomes initiated into the priesthood, he immediately renounces the secular state, lives on alms, and abstains from food after the sun has passed the meridian. The ancient writings of the Burmans mention an order of female priests; but it is likely that these were only female mendicants.

Priests are forbidden to marry; they are to live by mendicity; are to possess only three garments, a begging dish, a girdle, a razor, a needle, and a cloth to strain the water which they drink, that they may not devour insects.

" The priests are the school-masters, and teach gratuitously as a work of merit, the children being maintained at home by their parents. If a priest finds a pupil to be of quick parts, he persuades the parents to make him a priest; but if a boy wish to embrace a secular life after he has been some time in the college, he is at liberty so do so.

" Boys of five years of age and upwards are admitted into the Burman seminaries (koiyooms) as students. At their initiation, the parents generally give a feast, which continues for three or four days, at the close of which time the youth, arrayed in costly garments and ornaments, and attended by a large retinue, is led through the town on horseback to the college of his preceptor. As soon as he arrives, he is stript of his attire; his head is shaved; he is clothed with a yellow garment, and a pot, or beggar's dish, is put into his hand, and in this manner he is committed to his tutor.

" The student is to observe the following rules; to abstain from murder, theft, evil desire, falsehood, ardent spirits, food after noon-day, dancing, music, &c. from flowers and perfumes, elegant accommodations, the use of gold and silver. Should he fail in keeping these prohibitionshe is disqualified for farther advancement. An obedient disciple, at the end of twenty years is admitted into the order of priests.

" To persons admitted into the order of the priesthood, two hundred and twenty-seven precepts are given, the observance of which for ten years, entitles them to the rank of a priest of the first order, and empowers them to have colleges and disciples under them.

" A Burman college is built in the style of a palace by some person of wealth. The ancient koiyooms resembled caves, many of which are still to be seen in the ancient city of Pougaa.

" Beside their colleges, there are other sacred edifices among the Burmans, inclosed by a wall, and intended for the accommodation of learned men who meet to consult each other on religious matters. In some instances, an image of Goutumu is set up in a conspicuous part of the building.

" The houses of the priests are built as works of merit, and offered to them. A temple and a house for priests, are commonly built at once. It is a law in these houses, that a priest shall always give his bed to a priest who is a stranger if necessary. The common people are never suffered to sit upon a priest's mat or bed.

" The investiture of a priest is a very important ceremony. To ordain the candidate, it is necessary that a priest should be present who has been initiated twenty years, and not less than five priests who have been in orders ten years each. The ceremony, from which spectators are carefully excluded, is conducted in a temple peculiarly sacred, or in a boat on the river, surrounded with a screen of mats. At the commencement, a priest goes out, and asks the crowd, whether they have any objection, to the youth's becoming a priest. If they all answer in the negative, he is presented to the chief priest, and is asked many questions, as, if he be free from disease; if he be perfect in his elementary knowledge; if he have obtained the consent of his parents. After may formulas have been repeated, he is clothed in white, and the eight utensils, composing the whole property of a priest, are hung around him. He is at length clothed like an old priest, and led to some college, where he remains for three years under the inspection of an aged priest, until completely initiated into the duties of the priesthood.

" The four quarters of the moon are festival days among the Cingalese. A temporary shed being erected on these occasions near a temple, the people bring their offerings, and present them to two priests employed in instructing the assembled multitude: the one speaks in the Palee, and the other explains his words in Cingalese. Drums are beaten at intervals, and the temple is illuminated.

(To be continued.)

No. 45.



CALI YANO SOONDARA
Moortee.

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CHAPTER XII.

CALIYANO SOONDARA MOORTEE.

(Plate No. 45.)

The following account is written in the Scanda Pooranum relative to the Idols here represented.

Parvatee the consort of Siva was originally named *Tatchani* or the descendant of a Reeshee named *Tatchu*—she having become acquainted with the circumstance of her father having in times past become metamorphosed into a Ram, after he had been decapitated in consequence of his blasphemy of Siva, her consort, and in order to disown her sanguinity to her father, very earnestly solicited her husband, to cause such an incarnation in her, as to be called the daughter of any other person than that of a blasphemer. Siva graciously complied with her request, and ordered her to incarnate as the daughter of *Hemotgheri Rajah:* and in order to re-marry Parvatee the incarnate, Siva assumed the form of *Caliyano Soondara Moortee,* or the form of a beautiful and lovely Bridegroom.

At the command of Siva, Parvatee transformed herself into an infant, and was lying upon a lotus, when Hemotgheri Rajah, perceiving the infant he carried it to his palace, and entrusted the same to his wife, the Queen Manei, directing her to bring it up with great care and tenderness. The child was accordingly brought up with all imaginable attention and with the same affectionate regard as if it were her own offspring. When the child attained its fifth year of age, she (the child) very deliberately expressed, that no mortal would be accepted by her as a husband, be he ever so great, but that she would marry Siva himself. The father astonished at her extravagant hope endeavoured to dissuade her from such foolish hope; and observed that that supreme deity was not only inaccessible to gods and saints, but incomprehensible to them all. Notwithstanding his just remonstrances, she strenuously persisted in her wish, and requested her father to provide her with all the necessary articles for the purpose of performing acts of devotion, religious austerities and other Poojas, that she might succeed in her wishes. He accordingly spared no pains or expence in supplying the requisite articles. She then continued to perform the poojas or the acts of devotion until she became marriageable, when Siva appeared before her in the habit of a religious mendicant, and being told of her object in the performance of acts of devotion, made use of some expressions importing that Siva was not a fit match, and that he was an uncomely person. At these expressions of disparagement, she was incensed and wished to turn him out of her presence, when Siva pleased with her piety and fidelity towards him, re-appeared to her in his real figure riding on a bull, and gave her the assurance of marrying her at no distant period. Then Siva returned to his favorite abode Kylasa, and from whence he sent seven saints to Hemotgheri Rajah with overtures of marriage. At this wonderful and unexpected circumstance, the Rajah was quite ravished, and readily accepted the proposal.

Siva having summoned Mian, the divine Architect, ordered him to erect a magnificent city, and in the midst of which a Palace for the solemnization of marriage. He accordingly built the city, whose circumference was ten thousand miles, in structure and fashion it was equal to *Vicoonta* the favorite abode of Vishnoo, and the *Sattialogum* the residence of Brama. In the midst of the Palace stood a Throne of emeralds, whose effulgent lustre reflected on every thing around it. When the necessary preparations had been made, Siva adorned himself majestically with jewels which surpasses all description and with raiments, the colours of which surpassed the rainbow, or the sun in its meridian splendour,—thus equipped, and accompanied by Vishnoo and Brama and the other lesser deities, as well as a force consisting of demons, came to the mountain of Himalaya, where he was received with all the imaginable reverence and honour. Lutchmee (the goddess of riches) the consort of Vishnoo, and Saraspatee (the goddess of learning and wit) washed the feet of Siva with milk: he was afterwards led by Vishnoo and Brama into the Palace prepared for the marriage. When the bride and bridegroom seated themselves on the emerald throne—then Brama officiated as priest, and duly performed the marriage ceremonies, while concerts of music were playing—musicians were exerting their utmost skill, so dexterously and pre-eminently, that no person could distinguish the difference between vocal and instrumental music. The nuptial was celebrated to the entire satisfaction of all the parties concerned. After having sumptuously entertained all the guests, who attended with a suitable banquet. Hemotgheri Rajah dismissed the guests with rich presents.

By the above incarnation, Wooma the consort of Siva changed her name to that of Parvatee, thereby signifying, the daughter of the mount, she lived with her husband with tenderness, cordiality and piety.

In order to fulfil the wishes of his votaries, Siva assumed various shapes and forms, from time to time, and the bodily form Siva assumed to marry Parvatee, is called Caliyano Soondara Moortee or the figure of a beautiful bridegroom. This event is particularly commemorated in Siva's temples, in the month of March at a festival called Brama Wootchavam. In the temple of Mylapoor (St. Thomé) it is celebrated every year in a very splendid and expensive manner.

At the celebration of the marriage of Siva, Rathedevy the consort of Cama (cupid) the god of love, who was burnt down by Siva for having interrupted him in his meditation, solicited him to have her husband restored to her—he accordingly revived Cama on condition that he should be visible to her only, but invisible to others, lest he should create unlawful passion in the breast of individuals.

URTHA NAURIESWARA MOORTEE.

(Plate No. 46)

At a time when Siva and Parvatee his consort were seated on a throne at Kylasa, the gods, saints and others came to pay adoration to them, and each according to his seniority in rank, presented himself in his turn to Siva and Parvatee, and worshipped them; but a saint named Brinkhmah Reeshee, worshipped only Siva and disregarded Parvatee: at this strange conduct and seeming affrontery of the saint towards her, she was much displeased, and resolved by means of her fervent acts of devotion to become a part of Siva's body—(See representation, Plate No. 46) so that adoration would then of necessity be paid her. When this miraculous event took effect, Siva was designated "*Urtha Naurieswara Moortee*" which signifies a figure half

male and half female. We give a short account of this incarnation.

It is written in the Arnachella Pooranum that, once upon a time, many Vishnoos, and Bramas, the eight deities called Astavasoocal and eleven Roodras, twelve suns and divine musicians, Indras, and the thirty-three millions of gods, various species of serpents and their sovereigns the inhabitants of the nether worlds, nine Planets and the eight guardian deities of the eight corners of the world, assembled in abody and went up to Kylasa in order to worship Siva and Parvatee, who received them seated on a splendid throne set up for the occasion—when a concert of music was performed by Sarasvatees and their partners the Bramas. The dancing women named Rumba and Woorvasy, who were celebrated for their skill in the art of dancing, performed various figures while Sarasvatees sung hymns in praise of Siva and Parvatee. The whole assembly transported with joy at such an agreeable scene worshipped Siva and Parvatee, by going round the throne, but Brinkhmah Reeshee, who was one of the assembly, and who was an eminently pious saint and well versed in theology, adored Siva only, and disregarded Parvatee, at which conduct and affrontery, she was highly offended; she demanded of Siva the reason of this very strange conduct of the Saint towards her. He replied and said, that as he (Brinkhmah) was a being not subject to her illusion, he thereby paid adoration to him in spirit; that he was composed of the spiritual knowledge and piety, which were the sole objects which glowed in his heart. If this was the case answered Parvatee, wherefore is he clothed in clay, or flesh and blood, which were perfectly subject to her illusion.—On Parvatee casting this remark, the Saint shook off the flesh and blood, these disappeared, and he stood before her in the form of a mere skeleton, a portion belonging to Siva, and then danced before him, through rapture, being entirely divested of flesh and blood, portions which were under the influence of illusion. Then Siva observing that the saint was tottering, he gave him a third leg, and now the Saint danced with three legs, and Siva was highly pleased. Parvatee having now become enraged, her passion (which formed one of her three attributes, viz. *Wisdom*, *Passion* and *Delusion*) brought into, being a female, whom she ordered to be born into the world and then use such means as to subdue Brinkhmah Reeshee, and bring him under the influence of her illusion. "O! Mother of the Universe" said the created female "I will by all means accomplish your wishes." This being was accordingly born of one *Mohny* the wife of *Mamagara*, the king of *Vanavasamanagar*, and brought up by them with care and affection—and as nature was very bountiful to her, she was a perfect model of beauty and perfection. While she was yet in her mother's womb, all the Reeshees who were performing religious austerities in the world, became inflamed with love, so that they were in a great degree diverted from their acts of devotion, they were at a loss to account for the aberration of their mind. Then Doorvasah, a divine Saint, told them that their mind were affected by the illusion of Parvatee the wife of Siva, one of whose attributes was to be born in the world, in order to allure the sages into illusion.

When the child came into existence, *Cama* (the Indian cupid) was much pleased because of the agreeable business of influencing persons with love, who endeavour to abstain themselves from it. When the child attained her pubertical age, *Nirangaran* the priest of the king Mamagara, came to him, and was highly pleased when he heard of the character and captivating beauty of his daughter. He advised his disciple Mamagara to give her in marriage to none, but Siva, who was the only suitable person to wed her—and therefore he taught the young woman such mysterious prayers and the modes of adoring Siva, as might induce him to marry her. She accordingly daily worshipped Siva in the temple of Moologa Naiga, that he might come and espouse her. She regularly offered to the deity in the temple, flowers of various kinds and fruits, and duly anointed the Idol with costly ointment, and danced in a most graceful manner before it. As she was well skilled in the art of dancing, on such occasions as this the temple was so crowded that the young men of the city scaled the walls of the temple to take a full view of her dancing, and were so charmed with her captivating beauty as to languish and die in love. The deity himself gratified with her persevering piety and steadiness in the pursuit of her object made himself visible to the damsel under the appellation and form of Proobodeven, with such incomparable beauty that Cama, the Indian cupid, felt ashamed of his own, when he witnessed the diety. The nuptial ceremony was celebrated, the bride and bridegroom retired into the bed chamber, to repose on a bed magnificently decorated. Moyi (which was the name of the bride,) embraced her husband with great fondness, but to her great astonishment, she felt nothing but the air; and as often as she embraced him, she could not feel any thing solid and she was at last much disappointed and fatigued and fell asleep—and on having awoke during the night, she hugged him, and was again most sadly disappointed, having found that he was beyond her reach.—Parvatee in order to allure Siva, sent two damsels of amazing and most alluring beauty to allure him into love, who used every art imaginable to seduce him, but failing in their attempt, they went again to Kylasa. At this failure of Parvatee, Siva observed to her that either he or Brinkhmah Reeshee, could by no means be allured into the influence of Illusion, but gratify the wishes of the individuals who worship him through pure motives of piety. Upon this Parvatee was determined to become part of Siva's body by means of acts of devotion. She accordingly repaired to a certain forest called Cavoory Kutharam, where she had every thing requisite provided by her maids and she then began performing fervent religious austerities and acts of devotion, and observed certain *Kathari veradam*, or religious fasts for the space of twenty-one days. During the continuance of the fast, she was engaged in the contemplation of Siva, and, every day adorning a pitcher or earthen vessel with leaves of certain flower plants, offered it with sweetmeats, fruits, cocoanuts and betel-nuts, together with a silken cord, having twenty-one knots, tied one a day. At the conclusion of the fast, the pitchers twenty-one in number were to be given to twenty-one bramins each a piece together with valuable presents. Twenty Reeshees or sages were now assembled, and one was wanted to complete the number:—persons were set on foot to invite one, and notwithstanding their search they could not meet with one, and were consequently returning home much disappointed when Siva disguised himself in the habit of a Bramin, and presented himself before them: he was gladly introduced to Parvatee as a fit person to receive her gifts. She then gave each Reeshee a pitcher with presents consisting of coins and rich wearing apparels, and at last, offered the last pitcher together with suitable presents to the disguised Siva,—but he declined receiving the gifts, for a husband could not with propriety receive gifts

No. 46.



URTHANAURIESWARA

Moortee.

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No. 47.



GAJAYOODDA
Moortee.

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No. 48.



SAURTHOOLOHARA VIGRAHA
Moortee.

Published by E. A. Rodrigues
Madras.

from his wife. He then appeared before her in his real character on the vehicle of the Ox, and granted her the request. Upon this she was in extacy, and adoring praised him, enumerating all his wonderful exploits in preserving his followers. He then granted her the boon requested, and made her the left part of his body—and it is from this circumstance that Siva received the appellation *Urtha Naurieswara* Moortee, which means a being half male and half female. The image is represented as holding in its left hand a lotus, in the second a snake, and in the third an iron club, while the fourth is held in the attitude of giving promise.

A religious fast is observed by Hindoo women in commemoration of Parvatee, every year on the new moon day in the month of Arpisy or October.

GAJAYOODDA MOORTEE.

(Plate No. 47.)

Brama being asked by his son Tatchagum or Takun, which of the gods was the mightiest and supreme, answered him that Siva was the highest of all the deities, and that Vishnoo, the other deities and himself are subordinate to him, by whose bounty the universe continued to subsist. He therefore earnestly advised him to devote much of his time in the worship and the contemplation of him, and thereby obtain salvation. In pursuance of this advice, having fixed the bank of the river *Manasa* which was flowing through his fathers dominion for the performance of his acts of devotion, he there performed his penance, imploring Siva to grant him such a boon that he might rule over *Vishnoo* and *Brama*, and all the other gods, as well as over the three worlds; in process of time Siva made himself visible to him and complied with his request, observing at the same time, that all his kingly authorities and prosperity would be taken away from him at once, should he at any future time, neglect worshipping him and speaking blasphemously of him. Having thus obtained the boon, he directed his father to have a magnificent city erected for his residence, and having established the seat of his government in this city, he began to sway the whole world with absolute authority and independence. While he was enjoying every kind of pleasure, his tyrannical power could bestow upon him, a certain Reeshee named Tathisy visited him, and conversed with him, the conversation turned upon Siva's almighty powers;—the Reeshee said that Siva was an omniscient being, whose blessed spirit pervaded through all substance, and that he conducted his five different offices, namely, that of Creating, Preserving, Destroying, Judging and Rewarding, and that he was the great author of all the good enjoyed both by the gods and mankind. Then Tatchagum intoxicated with his power and independence, and forgetting that Siva was the source of all the unlimited authority he was then possessed of, blasphemously said, " what, was not this very Siva who fought with an elephant, killed it and wore the skin, which was too mean an act, an animal to be attacked by such an almighty god" ? Upon this the Reeshee began to state the motive that induced Siva to attack the elephant and he related the story as follows :

There was a certain giant said he, whose name was *Guja-Sooren*, who performed religious austerities and implored Brama to bestow upon him an inexhaustible wealth, and power.—Brama made himself visible to him, and granted him the gift he requested of him, assuring him at the same time, that the prosperity and wealth granted to him would be taken away from him, in case he should neglect the adoration of Siva, the three eyed Lord of the Universe. Having thus received the gift, he raised a large army consisting of infantry, chariots, elephants, horses, &c. at the head of which he proceeded against the dominions of Indra, the king of gods, laid seige to his capital, and succeeded in completely subduing them to a state of slavery. He next brought under his subjection Brama and Vishnoo, and he afterwards turned his arms against mankind and entirely subjugated them. After the conquest of heaven and earth, he oppressed both gods and mankind, exercising every species of cruelties which could not be endured. The gods wishing to throw off so pressing a yoke, revolted against him, and had recourse to Siva in the temple of Casi or Benares, and prostrating themselves before his shrine, prayed to be delivered from the bondage of Guja Sooren, who was in the form of an elephant. In the mean while, Guja Sooren pursued them with the speed of a hart and overtook them—he roared like a lion and was going to cut them into pieces ; the gods who had taken refuge in Siva, enraged at his audacity and violence, assumed the form of a huge monster, whose head reached the heaven and his arms extended to the eight corners of the world, attacked Guja Sooren, who forgot what had been said to him by Brama that he would be destroyed when he opposed and blasphemed Siva. Now Siva shouted so loud that the three worlds began to agitate, kicked Guja Sooren, (this is illustrated in Plate No. 47) with one leg and trampling his head down with another : he then flayed him, and wrapped his own body with the skin. Then the people, particularly Parvatee, were much frightened at the prodigious size of Siva, and prayed him to assume his usual form, in which he accordingly appeared and was worshipped by all the gods. The people afterwards removed the carcase of Guja Sooren, and purified the temple. This exploit is commemorated every year during the festival in the temple of Benares, and in that of Madura. Siva was from this transaction designated Gajayoodda Moortee. This image has eight arms, one of which holds a musical instrument, the second a battle axe, the third cords, the fourth an iron club, the fifth a trident, the sixth a bell, the seventh a club, while the eighth is held out in the attitude of giving promise.

The above account we collected from the Scanda and Madura Pooranums.

SAURTHOOLOHARA VIGRAHA MOORTEE.

(Plate No. 48.)

In Chapter tenth of this work we have described the figure and attribute of Siva under the form of Bhoojungalalitha Moortee. That the Reeshees or Sages of Daroogavanam with a view of being revenged on Siva (who under the form of Bictchatana allured them into sin and abomination, by which they had been divested of their godliness, and consequently their arrogant pride and naughtiness had come to a shameful end,) performed a sacrifice called *Abisara*, the result of which was the appearance of enumerable fierce animals and giants, which threatened Siva with death, and which by his almighty and destroying powers, he had subdued and exterminated. Among the animals which appeared from the effects of the sacrifice there issued out a huge frightful tiger such as never was seen in the world before, named *Saurthoolam*, which spread destruction wherever it went, and almost put all the gods and mankind

in extreme dread and despair. At last this wonderful animal attempted to attack Siva, who boldly stepped forward and destroyed it with the greatest ease, and then flayed its skin and wrapped it round his body. From this circumstance Siva received the attribute of Saurthoolohara Vigraha Moortee, or the form under which he overcame and destroyed the tiger—or the flayer of tiger and wearer of its skin.

For this grand exploit of Siva's, which took place at Kylasa, it is said the gods bestowed on him unbounded praises.

The festival in commemoration of this form of Siva, is always observed with pomp and parade. On the eighth day of the festival called Brama Wootchavum, when the Idol of Siva is carried in a grand procession on the vehicle of a wooden tiger, the image itself being in a hunting costume.

Offerings, consisting of rice prepared in a dainty manner, cocoanuts, plantains, and other choice fruits, betel nuts, &c. are made to the Idol, and Siva's thousand names or attributes are repeated by the worshippers—and the Idol is also decorated with fragrant herbs and flowers of various kinds.

HINDOO LITERATURE.

ACCOUNT OF THE BOUDDHUS.

(Continued from page 78.)

"Formerly, it would seem, that religious feasts were held monthly among the Burmans, as, the water feasts; that for presenting drink-offerings to the images of Bouddhu; that for watering the trees of the Ficus Indica; the interrogatory feast; one in honour of the priests; another in honour of Guneshu; the boat festival; the feast of alms; the candle feast; the feast of giving clothes to the priests; the lot festival; and the festival for placing fire near the images of Bouddhu. At present, the Burman feasts are held at the full and change of the moon only. At these times all public buisness is suspended; the people pay their homage to Goutumu at the temples, presenting to the image, rice, fruits, flowers, candles, &c. Aged people often fast during the whole day. Some visit the colleges, and hear the priests read portions from the Bouddhu writings.

"According to the religion of Bouddhu, there are no distinctions of cast. Poligamy is not forbidden by the Bouddhu doctrine, and it is not uncommon for a man to have a plurality of wives. The Burmans burn their dead with many ceremonies, especially the bodies of the priests.

"Respecting the Hindoo deities, the Bouddhus believe that Brumha is the head of the Brumhacharees, and lives with them in one of the higher heavens; that Vishnoo, Siva, Kartiku, and Soomuna, are the chief ministers of Indra, the king of heaven, who has twenty-eight inferior ministers. An intelligent native of Ceylon assured the author, that the Bouddhus dislike the Hindoo religion more than they do Mahometanism.

The Substance of the Temee Jatu: an account of the Incarnation of Bouddhu,

Translated from the Burman, by Mr. F. Carey.

"The divine one, while remaining in the Jatu forest, began to relate his celebrated departure into the forest, and in reciting the encomium, uttered this Jatu of king Temee.

"Upon a certain day, the mendicants, met in the assembly of audience, continued to celebrate the departure of Bhuguvu. Bhuguvu said, 'Oh mendicants! why are you assembled?' They replied: We are conversing on this subject. He rejoined, 'O mendicant this is not the only time of my departure; formerly, to accomplish unattained austerities, let it not surprize you that I left my kingdom, and departed into the forest.' Having said this, he remained silent. The medicants entreating, Bhuguvu revealed to them the history of the Jatus:—

"'O ye mendicants! in the kingdom of Kasheeku, and in the city of Varanussee, (Benares), formerly reigned Kashee Raja, a king who possessed every excellent quality, and had sixteen thousand wives. The citizens said among themselves, 'Our sovereign has neither son nor daughter to preserve his family from extinction;' they therefore assembled in the presence of the king, and, observing the rules laid down in the Kooshu Jato, thus addressed him: 'O king! supplicate for a son.' The king, calling his sixteen thousand wives, said, 'Supplicate ye for a son.' Chundra, and the other sixteen thousand wives, having feasted the gods, made supplication, but obtained neither son nor daughter. This queen, Chundra-devee, perfected in holy rites, was the daughter of Murdu raja. The king said, 'O spouse, do thou also entreat for a son.' The queen, at the full moon, remained fasting, and while reposing upon a sofa, and reflecting upon her virtuous deeds, exclaimed, 'I have certainly performed perfect vows; therefore to me a son will be granted.' Thus saying, she repeated her vows. Through her piety, the angel having been made acquainted with the queen's desires, said 'Chundra-devee supplicates for a son; I will certainly now grant her this blessing.' Looking around for a proper person to be incarnate in her womb, he beheld Bouddhu-sutwu. This person had reigned over the kingdom of Varanusee during twenty years; after death he fell into Ooshnuduniruyu, where he was punished eighty thousand years; he was next born in Tavutingsa, where he spent his life, and at death possessed an inclination to ascend to the higher heavens of the gods. The angel going to him, said, 'O thou great one, produced in the world of mortals, by thee works of merit shall be accomplished, and much people be made happy: the queen of Kashee prays for a son: wilt thou consent to be incarnate in her womb?' He added, 'there are also five hundred sons of the gods on the point of transmigration, who are willing to be reproduced.' Booddhu-sutwu consented; and having transmigrated with the five hundred sons of the gods, he was conceived in the womb of Chundra-devee; the other gods, in those of the wives of the nobles. At that time the womb of Chundra-Devee shone as with refulgent gems; and knowing that she had conceived, she sent information of it to the king, who ordered attendants on her person. At length she was blessed with a son, replete with every excellence. On the same day also, in the houses of the nobles, the five hundred sons of the gods were born. At the time of the birth, the king, surrounded by his assembled nobles, remained in the palace yard, when they addressed him thus: 'O sovereign, to thee a son is born.' The king was filled with affection towards his first born, which, penetrating through flesh and bone, adhered to the marrow: in this manner he was filled with affection, and his mind became composed. The king then said to his nobles, 'To me a son is born: are ye pleased?' They answered, 'What dost thou say? Before, we were without a sovereign; now he is born, and we have obtained a ruler.'

"The king thus commanded his chief officer, 'It is my son's prerogative to have attendants; go thou to the houses of the nobles, and see who have been born to-day.' The chief officer found the five hundred sons, and, returning, related to the king what he had seen. The king sent garments to each of the five hundred

children ; and also five hundred nurses. He also gave to Bouddhu-sutwu, four times sixty small breasted, honey-like, milk-producing nurses, having rejected all women in whom there was any defect.

"If an infant sit upon the lap of a very tall woman to draw the breast, its neck grows long; if upon the lap of a short woman, it grows hump-backed ; if upon the lap of a thin woman, her thighs injure it ; if upon the lap of very corpulent woman, it straddles or trembles when it walks ; if upon the lap of a very long breasted woman, it becomes flat nosed. A very black woman's milk is cold ; an asthmatic woman's milk is sour ; a woman who has an obstruction in the throat, has acrid or bitter milk. Therefore, rejecting all faulty nurses, and having given four times sixty small-breasted, honey-like, milk-producing nurses, and paying great homage to the infant, the king bestowed a reward upon Chundra-devee ; when she, receiving the favour, returned it again to her lord.

"Upon the day the child was named, the king caused the prognosticating bramins to be called, and making large presents to them, enquired concerning the child's destiny. The bramins examined the marks on the child, and said, 'O most illustrious Sovereign, this child is replete with every propitious and excellent quality ; he is qualified to govern not only this single island, but the two thousand surrounding islands, nor do we perceive the least evil in his destiny.' The king was pleased, and proceeded to name the child : upon the day of his birth it rained all over the kingdom of Kasheeku. On that day the heart of the king, and the hearts of all his subjects became tranquil. The child too was born wet, he was therefore called Temee.

"When the child was a month old, the nurses, embracing him, brought him to the king, who, viewing his beloved child, kissed its head, and causing it to be placed upon his lap, remained satisfied.

"At this hour, four thieves were brought before the king, who commanded one of them to receive a thousand stripes with a prickly whip ; another to be cast into prison ; another to be pierced with a spear, and the other to be placed upon a shoolee.* Muha-sutwu, hearing the words of his father, was afraid ; and trembling, reflected thus : 'my father, obliged to be a king, has committed many weighty, and hell-deserving deeds.'

"On the following day, the nurses caused him to be laid under the white umbrella, upon an adorned pleasure-abounding bed ; where, afte reposing for a short time, he opened his eyes, and beholding the white umbrella, and the great splendour of his apartment, he became exceedingly afraid, more than before. While reflecting how he came to this abode of cruelty, by the strength of his former knowledge he perceived, that he had come from the heavens of the gods ; looking still further back, he remembered that he had been burning in hell ; looking back to a still more remote period, he recognized himself as a king of that place, (Benares,) and said to himself: Having reigned twenty years in Varanusee, I was punished eighty thousand years in hell, and now I have sprung to birth again in this place, in this abode of thieves. To four culprits yesterday my father spoke harsh hell-exposing words. Now undoubtedly I must reign again, and be again cast into hell, where I must endure great affliction. Terror fell upon Muha-sutwu, thus reflecting, and his resplendent body withered like a lotus rubbed between the hands ; and while considering by what means he could be emancipated from this abode of thieves, he fell asleep. In the mean time, the goddess, his mother, thus consoled him : 'O child, Temee-koomaru, be not sorrowful, doubtful, nor fearful ; thou desirest to be released from this abode of thieves, therefore though not lame, thou makest thyself to appear as one lame ; though not deaf, thou makest thyself deaf ; though not dumb, thou makest thyself as one dumb.' Bouddhu-sutwu, having derived consolation from the words of the goddess, repeated the second stanza : 'O goddess, I will do what thou hast commanded.'

"The king, having appointed the five hundred youths to remain with his son as a guard, they cried for the breast ; but Muha-sutwu, affrighted at the idea of being cast into hell, exclaimed, 'though I be even parched up to-day, death is preferable to being cast into hell.' Thus reflecting, he neither cried nor wept. The nurses made known the fact to Chundra-devee, and she related it to the king. From that time, they let the child fast beyond the usual period, and sometimes omitted to give him nourishment for the whole day ; through the dread of falling into hell, however, though exhausted, he neither cried nor wept. Then the mother, saying 'my son is hungry,' gave him the breast herself ; but though she nourished him at intervals during a whole year, she could not understand his intentions.

"The nobles afterwards, reminding the king, that children of the age of one year take a liking to sweetmeats ; and, adding, we will try Bouddhu-sutwu with them, caused the five hundred youths to be seated by him, and placing various sorts of sweetmeats before him and them, retired to a secret place. The other youths, leaping and scrambling, devoured the sweetmeats ; but Bouddhu-sutwu warned himself, saying, 'O thou, Temee-koomaru, desiring hell, dost thou wish for this food ?' Filled with horror, he did not even look upon it. Thus they tempted him with sweetmeats for a whole year, but were unable to look into his heart.

"[The work then goes on to relate, that the next year they endeavoured to excite his desires by setting various fruits before him, but in vain. The following year they put playthings before him ; and for another year great varieties of food. They next endeavoured during a year to affright him with fire ; during another with a furious elephant ; during another with serpents, but he remained destitute of fear as well as of desire. At the age of eight, they endeavoured to amuse him with dances ; at nine to terrify him with swords ; at ten with loud noises from shells ; at eleven with a horrid drum ; at twelve with extraordinary lights in his bed-room ; at thirteen they covered him with molasses, and let the flies torment him ; at fourteen they almost suffocated him with offensive smells ; at fifteen they scorched him with fire ; at sixteen they introduced into his presence beautiful females, perfumes, dances, &c. Thus they enticed him for sixteen years with the sixteen great temptations, and tried him with many other temptations, but they were still unable to enter into his designs.]

"Then the king, dejected, caused the destiny-foretelling bramins to be called, and said to them : "At the time of my son's birth, you said, 'This child is replete with every fortunate and virtuous mark ; neithsr is there any evil token whatever in him ;' but behold he is born lame, dum, and deaf : your words are not verified." The bramins replied, 'O Sovereign ! there is nothing unknown to the wise. If we had said, the son born to the king is stupid, it would have created thee pain of mind ; therefore we did not mention the matter.' Then the king asked what was proper to be done. The bramins

* An instrument upon which the criminal is impaled.

answered, ‘Great Sovereign, while this youth remains in the palace, we perceive three evils may happen : one to the king's life, another to the white umbrella, another to the queen ; therefore, without delay, put the unfortunate horses to the unfortunate chariot, and placing him therein, carry him out by the west gate to the burying-ground, and having dug a square hole, bury him.' The king, through the dread of these evils, adopted this advice.

“Chundra-devee, informed of these designs, went alone to the king, and having made obeisance, said, ‘O sovereign, thou conferredst a blessing upon me, and I, having received it, committed it to thee ; now give it me again.' The king replied, ‘Take it, O queen.' She then said, ‘O king, give the kingdom to my son.' The king replied, ‘It is out of my power ; thy son is an idiot.' The queen replied, ‘O sovereign, though thou hast decreed not to give him the kingdom in perpetuity, give it him for seven years only.' The king replied, ‘I cannot, O queen ;' but she renewed her petitions, lowering each of them till she solicited for a reign only of seven days ; this was granted.

“Immediately the mother, decorating her son, thus addressed him : ‘O Temee-koomaru ! the kingdom is thine.' Then causing proclamation to bé made by the sound of the drum, and commanding the whole city to be adorned, she seated her son upon an elephant, with the white umbrella carried over his head. After being thus conveyed round the city, she caused him to be laid upon a noble bed ; and besought herbeloved son, during the whole night, thus ; ‘O son, Temee-koomaru, in attending on thee for sixteen years, my eyes smart with weeping ; my heart is as though it were pierced through. I know thou art not lame, &c. Do not leave me childless.' After the same manner she besought him the following day, and the five remaining days.

“On the sixth day, the king, having called his charioteer, thus addressed him, ‘O Soonundu, charioteer, to-morrow, early in the morning, uniting the unfortunate horses to the unfortunate chariot, take the youth, and cause him to be carried out by the west gate ; and after having dug a square hole in the burying ground, cast him into it, and with the back of the spade break his skull ; thus causing him to die, cover him with dust ; and having accomplished the work of increasing the earth, bathing, come away.' The queen, having overheard what passed, was filled with sorrow, and going to her son, addressed him, ‘O son, Temee ! thy father, the king of Kasheeku, has issued orders to bury thee early to-morrow morning. O son ! early to-morrow thou wilt die.' Hearing this, Muha-sutwu thus congratulated himself, ‘O Temee-koomaru ! thy sixteen years are now accomplished !' But his mother's heart was pierced through with sorrow. Temee added, ‘I have attained to the consummation of my desires ;' but he refrained from speaking to his mother.

“Early in the morning, the charioteer, having harnessed the horses to the chariot, through the power of the god, and Muha-sutwu's, austerities, he put the fortunate horses to the fortunate chariot ; then, stopping the chariot at the king's door, he entered the inner apartments, and saluting the queen Chundra, he thus addressed her : ‘O queen ! be not wroth ; it is the king's command :' thus saying, with the back of his hand having put away the queen, who was sleeping with her son infolded in her arms, he took up the youth as a garland of flowers, [viz. gently or carefully as a person would carry tender flowers] and descended from the palace. At this time Chundra-devee, smiting her breast, and weeping aloud, remained in the palace-yard. Muha-sutwu, beholding his mother, said to himself silently, ‘My mother will die from the anguish of her mind.' But correcting himself, he added, in his own mind, ‘If I speak, the efforts of sixteen years will certainly become abortive.'

“The charioteer having put Bouddhu-sutwu into the chariot, said, ‘I will go out at the west gate,' but through the merit of Bouddhu-sutwu austerities, the charioteer, deluded by the gods, turned the chariot, and driving it out at the east gate, was precipitated, to the distance of twenty-four miles at once. The charioteer seeing before him a thick forest, mistook it for the burying ground, and thinking it an excellent place, drove the chariot to one side of the road, halted and descended. He now stripped Muha-sutwu of his garments, tied them up, and laid them in a suitable place, then with a spade, he began to dig a square grave at no great distance from the chariot. At this moment Bouddhu-sutwu reflected thus, ‘Now is my time for exertion ; it is true, I have not moved hand nor foot for sixteen years, but I will now see if I do not possess strength.' He arose, rubbed his arms and legs, descended from the chariot, and then walking backward and forward several times, found he possessed strength sufficient to go the distance of eight hundred miles in one day. He then said, should the charioteer contend with me, I will see whether I possess strength to wrestle with him or not, and laying hold of the hinder part of the carriage, threw it, as though it had been a child's plaything, so that it continued twirling round and round.

“After this, Temee's guardian deity, taking the raiments of the gods, and calling Vishwu-kurmu, the son of the gods, thus addressed him, ‘O Vishwu-kurmu, go thou to Temee-koomaru, the son of the king of Kasheeku, and array him.' Vishwu-kurmu descended bearing ten thousand pieces of cloth, and bound them round Bouddhu-sutwu's head, and thus, with the garments of the gods and mortals, arrayed him like a devu.

“Bouddhu-sutwu, shining like the king of the gods, went to the hole the charioteer was digging, and standing by the brink, invoking, uttered the third stanza : ‘O charioteer ! why art thou digging that grave in such haste ? O thou ! dost thou hear what I say ? what wilt thou do with that grave ?' The charioteer, hearing the above words, without looking up, said, ‘To the king has been born a son who is dumb, lame, and destitute of understanding, and the king as commanded me to bury him in the wilderness.' Muha-sutwu said, ‘I am neither deaf, nor dumb, nor lame. O charioteer ! if thou bury me in this wilderness, thou will do a bad action. Behold my thighs, my arms ; hear me speak, O charioteer ! By burying me in this wilderness, thou will commit an evil act.' The charioteer asked himself, ‘Who can this personage be, who has continued praising himself from the time of his arrival ;' then beholding his features exquisitely beautiful, he continued, ‘Who can this person be ? Is he a man, or a god ?' and added the following stanza : ‘Art thou a god, or a gundhurvu, or the devu Poorunduru ! Who art thou ? Whose son ? How shall I know thee ?' Muha-sutwu, describing himself in humble language, recited this stanza : ‘I am neither a god, nor a gundhurvu, nor Poorundura : I am the son of the king of Kasheeku, for whom thou art digging this grave ; the son of that king by whom thou art nourished. O charioteer, undoubtedly it is an evil thing for thee to bury me in this wilderness. He who cuts the branches of the tree under the shade of which he sits and sleeps, is a worthless person.'

“Although he spoke thus, the charioteer would not believe him to be Bouddhu-sutwu. The latter therefore said, ‘I will convince him by a god-like acclamation.' Then, by a dreadful

vociferation, echoing through the thick forest, he proceeded to utter the stanza descriptive of the blessings of friendship: 'O charioteer! he who does not act unfaithfully towards his friend, has abundance of food, not only in his own house, but wherever he may happen to go. He who wrongs not his friend, to whatever country, town or city he may go, will be revered by all. He who acts not the treacherous part towards his friend, thieves will not injure him, nor can kings disregard him, and he will excel all his enemies. He who is a faithful friend, is beloved in the assembly, and becomes chief among his relatives. He who deceives not his friend, but honors him, becomes honourable, and renowned in noble deeds. He who acts not treacherously towards his friend, being a worshipper of others, is venerated; saluting others, he is saluted, and obtains glory and renown. He who deals faithfully with his friend, shines like flame, is glorious as the gods, nor is he forsaken of the deity of prosperity. He who deceives not his friend, his cattle increase, and whatever he plants in his field flourishes and bears fruit. He who does not wrong his friend, should he fall from a high mountain, or tree, and die, he will attain his place. He who acts not the impious part towards his friend, can never be hurt by his enemies, but stands firm like a well rooted tree, upon which the wind has no effect.' Thus Bouddhu-sutwu, in the above stanza, set forth meritorious actions.

"The charioteer then left off digging the grave, and going to the chariot, missed the robes and ornaments. He then returned, and looking round recognized Bouddhu-sutwu, at whose feet he fell, and lifting up his joined hands, uttered the following stanza: 'Come, let me receive thee; it is right that thou shouldst inherit thine own house, O thou king's son! what art thou doing in this wilderness?' Muha-sutwu replied, 'I have no desire for the kingdom, nor for relations nor riches: father and mother have rejected me: the inhabitants of the towns and villages have rejected me; the youths have discarded me; my mother has sent me away; my father has cast me off; I myself have become a medicant, nor have I the least inclination for objects of sense. Undoubtedly the prudent attain the object of their desires: I am Vepuku the Brumhucharee. To me, who have left everything, what cause of dread or fear can there be?' The charioteer replied, 'Possessing such melodious and excellent speech, wherefore didst thou not speak when with thy father and mother?' Muha-sutwu answered, 'I ruled twenty years at Varanusee, in consequence of which I was tormented eighty thousand years in hell. Dreading a similar calamity, I did not permit myself to be reinstated in the kingdom. On this account too, I forbore speaking to father or mother. My father, seating me upon his knee, commanded four culprits to be punished in the following manner: 'Kill one; bind the other; having pierced one, anoint him with painful corrosives; impale the other.' Hearing these severe commands, I was induced, though not dumb, to feign to dumbness; though not lame, to put on the appearance of lameness, and remain besmeared in my own excrements. O charioteer, what wise man, for his sustenance, will perpetrate the five crimes.* 'Know, O charioteer! that I am a brumhucharee. Certainly the deliberate have their desires accomplished; I am a brumhucharee. To me, having departed into the wilderness, what cause of fear.'

"The charioteer, hearing this, said within himself, 'This youth has cast away a splendid kingdom as a putrid carcase; and has entered this wilderness as a mendicant. Of what use will the world be to *me?* I also will embrace the life of a mendicant.' Thus reflecting, he uttered the following stanza: 'O king's son! I will enter ŭpon the life of a hermit with thee. O prince! I prefer a hermitage; call me to join thee.' Muha-sutwu said, 'Verily, I will make him a mendicant immediately.' But, reflecting again, he said, Neither my father nor mother will come here; and this chariot, these horses, ornaments and robes, will surely be destroyed in this place. They will say, has not this youth become a cannibal, and devoured the charioteer? Perceiving a way to promote the welfare of his father and mother, and being desirous of making it appear, that the horses, chariot, ornaments, &c. were a debt due by the charioteer, he uttered the following stanza: 'O charioteer! take back the chariot; and cancelling the debt, return.' The charioteer then reflected thus within himself: 'While I am gone to the town, should Muha-sutwu retire to any other place, and his father, hearing of his son's welfare, say, 'Shew him to me,' and should I be unable to produce him, the father will punish me; I will therefore receive a pledge of him that he go not to any other place.' He then uttered the following stanza: 'Success to thee; I will comply with thy solicitations; but attend to this my request; remain here until I bring the king. I am not certain whether he will be pleased at the sight of thee.' Muha-sutwu replied, 'O charioteer! I will act according to thy word; I have a desire to see my father; return to the town. Inform my relatives of my welfare, and tell my father and mother, that I have sent them my salutation.'

"Saying this, Muha-sutwu bowed his head like a golden plantain tree, and observed the five touches (that is, he caused his thighs, arms, and forehead to touch the earth) placed his face towards the town of Varanusee. The charioteer, having received his instructions, circumambulating the youth, ascended the car, and drove towards the town.

"At this moment, Chundra-devee, opening the lion door, and striking her breast, began to weep. The mother, beholding the chariot empty, and the charioteer returning by himself, with eyes full of tears, wept; and looking towards him, said within herself, 'Having killed the son of my bosom, this charioteer is returning to us. Has he killed my son? Has he performed the ceremony of increasing the earth?' Beholding the charioteer approach after having murdered her darling son, she said again within herself, 'Will not the merciless enemies rejoice? O charioteer, when thou killedst my son, was he dumb, or lame, or how? Did he weep? Pray tell me. When thou interredst my dumb and lame son, how, did he make any resistance with his hands and feet? Pray tell me.'

"The charioteer replied, 'O queen, permit me to approach, and I will inform thee of all that I have heard and seen concerning the king's son.' Chundra-Devee answered, 'O charioteer! fear not: what thou has heard and seen respecting the king's son relate to me, without hesitation.' The charioteer replied, 'The queen's son is neither dumb nor lame, he has a clear voice; but dreading to be made king, he has resorted to ingenious arts: he recollected his former existence, when after reigning twenty years in Varanusee, he fell into a flaming hell, and was tormented eighty thousand years. Afraid of being king, he consented not to his installment, and for this reason also he spake neither to father nor mother. He is complete in every member, of full and even stature, of excellent speech and wisdom, and is in the road to heaven. If thou de-

* The Hindoo shastrus, as well as the Bouddhu, mention five "mortal sins," viz. stealing five tolas of gold, crim. con. with the wife of a spiritual guide, slaying cows and bramins, and drinking spirituous liquors.

sirest to see thy beloved son, come; I will certainly take thee to the place of his abode. Come without delay; it becomes thee to hasten.'

"The devu, acquainted with the youth's desire of becoming a mendicant, sent for Vishwu-kurmu, and said: 'O Vishwu-kurmu, son of the gods, the youth Temee is anxious to become a hermit; build him a house of leaves, and prepare for him every implement necessary for a priest.' Vishwu-kurmu, by his own might, formed a delightful residence in the twelve miles-extending forest, dug a pool and a well; created trees which bore fruit out of their season; and near the hermitage of leaves made a walk four and twenty cubits in length, and strewed beautiful crystal-like sand upon it. Having prepared all the implements necessary for a priest, he added, Whosover desires to become a priest, let him receive these implements! And having driven away all noxious animals, and birds of unpleasant voice, he returned.

"Muha-sutwu observing what Vishwu-kurmu had done, and knowing that the devu had designed it for him, entered the abode. Having cast off his former garments, he girded himself with those made from the bark of a tree, threw a leopard's skin over his shoulders, covered his head with his long twisted hair, and placed a bamboo across his shoulder. Then quitting the house of leaves, with a staff in his hand, he caused the lustre of his priesthood to appear, and while walking to and fro, exclaimed, 'This is bliss! How happy am I!' Soon after, returning to his abode, and seating himself upon a bough, he perfected the five and the eight ceremonies proper for a hermit. In the evening he seated himself at the head of the walk, and taking of the fruit of the trees which bear out of their season, and boiling them in tasteless water, without either salt or acid, as on immortal food, he fed upon this, in the pot given him by the devu. Thus, reflecting upon the four doctrines of Brumha, he took up his residence in this grove.

"The king of Kasheeku, after hearing the words of the charioteer, called the chief officer of the army, and said, 'Put the horses to the chariot, harness the elephants, blow the conches, beat the large well-braced drum, and the harmonious small drum; and let the inhabitants of my kingdom attend me; I will go to instruct my son.'

"The king sent before him the four orders of warriors, amounting to eighteen ukshouhinees.* Three days elapsed before they were arranged; and on the fourth day the sovereign of Kasheeku left the city. Stepping into his carriage, he said to his concubines, 'All of you follow me;' to his attendants, 'Take the chamuru, the diadem, the scimitar, and the white umbrella, with the gold adorned shoes, and ascend the chariot.' The king then departed, and quickly arrived at the place where his son Temee was. Beholding the king approach surrounded with swords, and shining like a flame, Temee enquired after the welfare of his father, his sisters, his mother, the inhabitants of the kingdom, &c. He asked also respecting the vehicles, the granaries, and treasuries; and farther, whether the king did not delight in inebriating liquors; whether he delighted in vows, in virtue, and in bestowing alms.

"The king, out of respect to Muha-sutwu, would not sit upon his throne; his son therefore prepared a seat of leaves; upon this too he refused to sit, and placed himself on the ground. Muha-sutwu seeing his father thus seated, entered his hut of leaves, and brought forth some of the boiled leaves with which he wished to entertain his sire, and repeated the following stanza: 'O sovereign, partake of my saltless prepared food of leaves; thou art my guest.' The king replied, 'I cannot eat leaves; it is not my food; I eat the soup of clean flesh, and rice.' Still, out of reverence to Muha-sutwu, he received a small quantity of the food in his hand, and thus addressing him in affectionate language, 'O child I do not feed upon such food,' seated himself. The queen, Chundra-devee, surrounded with her maidens, came by a straight road to the residence of Bouddhu-sutwu, and beholding her beloved son, fell on the ground senseless. Reviving, she arose, and embracing Bouddhu-sutwu's feet, worshipped him; then arising, with her eyes full of tears, she seated herself in a suitable situation. The king said, 'O queen! beholdest thou the food of thy son?' and putting a little of it into her hand, he gave the remainder by little and little to his concubines, all of whom said, 'O Sir, dost thou live upon such food as this (putting it on their heads); thou performest very severe austerities.' Thus saying and worshipping him, they seated themselves. The king said, 'O beloved youth, this food astonishes me; thy dwelling alone is an astonishment to me. How is it that thou, subsisting upon such coarse food, hast such a beautiful appearance?' Muha-sutwu said, 'Because, O king, I sleep upon this bed of leaves, my countenance appears so beautiful; no instruments of defence, used for the protection of kings, are placed over me; but on account of my serene repose, my countenance is of this beautiful hue. I feel no remorse for what is past, no concern about what will occur, and I am resigned to what happens; therefore my conntenance appears gay: the foolish, because they are anxious about what may happen, and sorry for what is past, wither away as a plucked green reed.'

"The king, reflecting, 'I am come here to anoint my son, and invite him to the kingdom,' said, 'O Son! I will bestow upon thee the elephant-drivers, the charioteers, the horsemen, and arrayed footmen, with delightful horses: I will also give thee the maidens adorned with all sorts of ornaments; raise up progeny by them, and thou shalt become our sovereign. Virgins well versed in dancing and singing, and perfected in the four accomplishments, shall delight thee with their attractions. What dost thou in this wilderness? I will bring the adorned daughters of others kings, and after thou hast raised a numerous progeny, thou mayest become a priest. Thou art young and tender, it is good for thee to reign. What art thou doing in this wilderness?'

"Here commence the virtuous sayings of Bouddhu-sutwu: 'O Sir! a youth ought to perform virtuous acts; the young may become ascetics; a youth's becoming a priest is extolled even by the sages. I will perform virtuous actions; I have not the least desire to be installed in the kingdom. I have seen a youth, the beloved son of much anxiety, who could but just say 'father, mother,' die before he reached maturity. I have beheld the life of beautiful young maidens consume away, being rooted up (by death) as the young sprout of a bamboo when plucked. Men and women, even when young, die; if therefore the young die, who can confide in life? Even as the life of fish in a scarcity of water is very short, so the life of mortals shortens by every passing night: of what avail then is youth? Men are constantly harassed, constantly surrounded; they pass away without seeing good; therefore why wilt thou install me in the kingdom?'

(To be continued.)

* A complete army is composed of one ukshouhinee, or 109,350 foot, 65,610 horses, 21,870 chariots, and 21,870 elephants. According to this account, therefore, this king of Benares had an army 3,936, 600, strong.



PAUSOOPADAHUSTA
Moortee.

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CHAPTER XIII.

PAUSOOPADAHUSTA MOORTEE.

(Plate No. 49.)

The Idol represented in this Number is a much venerated form of Siva, in the attitude of bestowing the gift of an Arrow to Anjoona upon the joint solicitation of Kristna and Arjoona, called *Pausoopadahustram*, which had the magical and most wonderful power of destruction, and which in a great degree assisted in the battle of Anjoona against his grandfather Bhishma—from the circumstance of the above gift, Siva received the appellation of *Pausoopadahusta* Moortee.

It was in the Dwaparry Yogam, one of the four grand periods of the Hindoo world, that Vishnoo incarnated under the appellation of Kristna, in order to rid the world of the tyrants, and protect the virtuous, the just and righteous, had declared war in the cause of Judister commonly called Darmahrajah and his brothers who were dispossessed of their inheritance by Deriyodinen their cousin--he was sent as an ambassador on the part of Darmahrajah, proposing to Deriyodinen to come to an equal participation of the Empire;—on his refusal a war was declared, when the monarchs of the fifty-six kingdoms of the Earth, sided some for Darmahrajah, and others for Deriyodinen. This war commonly known by the name of the Mahabharat, continued for the space of eighteen days. On the twelfth day of the battle, Abimannan the son of Arjoona, a young man of undaunted courage, rushed into the thickest of the conflict, and amazed the old Veteran Bhishma, by his gallantry and valour. The thickest of the battle was now gathered about him. The execution of his arrows and weapons were so prodigious that the field of battle was filled with carnage. At this slaughter Deriyodinen bitterly complained of the cowardice of his generals for suffering without a proper resistance on their part, a youngster to destroy most part of his select troops. Upon this Seindevan one of his generals cut off all the succour, Abimannan expected by means of a weapon he had obtained from Siva for the purpose of subduing Arjoona in the battle. He caused the young Prince to be hemmed in on all sides; and having shattered his chariot, cut off his bowstring, and disarmed him completely, killed him. This was an unfair conflict inconsistent with the laws of war, which then prevailed, which did not authorize a number of warriors to attack a single individual, particularly when that individual was unarmed. Arjoona on receiving the mournful intelligence of Abimannan's death was so distracted with violent and overwhelming grief, that he was forced to aver solemnly that he would revenge his son's death before sunset on the following day, and that, should he fail in the attempt, he would destroy himself by throwing himself upon a pile of fire. At this solemn declaration of Arjoona, Kristna tried to dissuade him from his resolution, saying that his declaration was rather a hasty than a prudent one, but finding the Monarch bent upon this purpose, Kristna ordered his chariot to be brought, and taking Arjoona into it went to Kylasa, where they were admitted into the presence of Siva whom Kristna solicited on behalf of Arjoona to confer upon him the gift of an Arrow called *Pausoopadahustram*, that he might be enabled to revenge the death of his beloved son, so unlawfully and cruelly murdered. Siva was graciously pleased to grant Arjoona that wonderful and destructive arrow called *Pausoopadahustram* teaching him at the same time the mysterious prayers that he might use this weapon with success.

As the above circumstance transpired at Kylasa, there is no Idol representing this form of Siva in all the Hindoo Temples, except in a few temples dedicated to Siva. The offerings and forms of worship, made to this deity are according to the *Agamasastra*. The image of *Pausoopadahusta* Moortee as represented in Plate No. 49, holds in one hand a musical instrument, in the second the Arrow called *Pausoopadahustram*, and in the third a trident, while the fourth is held out in attitude of giving promise. This figure is represented as in company with Parvatee, while Kristna and Arjoona are standing before them in the attitude of suppliants.

HUNGALA MOORTEE.

(Plate No. 50.)

The Mythological History of Mahaballi upon whom the god Vishnoo committed a gross imposition in the form of a dwarf Bramin, whereby he had deprived Mahaballi of the vast Earth with one stride, and the expanse of Heaven with another, and with the third was going to compass the regions of Pataloo, when Mahaballi yielded up the free possession of the third region of the universe is well known to the general readers. It is said that Siva afterwards destroyed the monstrous shape of Vishnoo and taking out his back bone, wore it as an ornament in triumph. It is from this circumstance that Siva was designated Hungala Moortee, which means a wearer of a back bone.

It is stated in the Hindoo sacred writ that a war broke out between the Devatahs (gods) and the Ratchasas (giants) in which the latter had been defeated, and were consequently necessitated to apply to Mahaballi, a descendant of their race for aid against their formidable enemies the Devatahs. In order to qualify himself to render the assistance requested of him, he performed severe religious austerities towards Brama, and at last obtained from him the power of ruling over heaven and earth;—upon obtaining this boon, he revenge-

fully oppressed and tyrannized over the devetahs while he protected the Ratchasas and did every thing in his power to promote their happiness and comfort. His government having now become intolerably cruel towards the Devetahs, Atity their mother petitioned *Casia Brama*, praying him to procure redress for the grievances under which her sons laboured, he was pleased to teach her certain incantations or mysterious prayers, and advised her to repeat them for twelve days at the expiration of which time, he promised her, that Vishnoo would make himself visible to her and relieve her from her troubles. She accordingly repeated the prayers, and on the twelfth day, Vishnoo appeared, and having learned the nature of her request, he desired her to have carnal knowledge of Nagasiappa, a saint, and from this union, said Vishnoo, that he himself would spring and deliver the Devetahs from their bondage and misery. In obedience to this direction, she knew the saint, (who was a bramin by caste) and Vishnoo was conceived in her womb, who being born in due time, the child was brought up with all care and tenderness, until he attained the age of maturity. At this time Mahaballi sent for *Soocrachari* (or the planet *Venus*) the principal priest of the Ratchasas, and desired him to offer up a grand sacrifice for the increase and continuance and prosperity of his government. The Priest observed to him, that during the performance of the sacrifice, he should confer presents to Bramins and mendicants, whatever might be solicited by them it may be granted without denial. Having procured every requisite for the sacrifice, he began the performance of it, first by distributing presents to all that attended the sacrifice, whatever they demanded of Mahaballi. On this occasion Vishnoo in the disguise of a dwarf Bramin, ill-apparelled, presented himself before Mahaballi in a most humble and supplicating posture. Mahaballi observing the poor and singular appearance of the bramin, bade him to ask whatever he desired; the pretended Bramin most respectfully solicited Mahaballi a small spot of land.

(We have here extracted the remaining portion of this History from Mr. Maurice's Ancient History of Hindoostan. Volume 2d, Page 79.)

" The Bamun Avatar, as before observed, exhibits to us the instructive lesson of imperial pride and arrogance humbled by so insignificant an instrument as a mendicant dwarf. Mahali, or Mahaballi, that is, the great Balli, had, by the usual means, (severe austerities,) obtained from Brahma, the sovereignty of the universe, or the three regions of the sky, the earth, and Patala. He was a generous and magnificent monarch; he did not oppress his subjects, nor was he guilty of any other great crimes. His ruling pasion seems to have been an unwarrantable pride, that led him to look down on all created beings with supreme contempt; at the same time, he neglected to pay proper homage and render their due oblations to the Devatas. In short, in the skies he would acknowledge no superior; on the earth, he would allow of no equal; and he boasted, that, by this unlimited extent of his power, he could control even the infernal regions, and precipitate his enemies to the abyss of hell. The Devatas, or at least their priests for them, were dreadfully incensed at being deprived of their rights, the honey, the clarified butter, the delicious fruits, and other rich offerings, that used to load their altars; and, in consequence, the former applied to Vishnoo, through the mediation of Brahma, for redress. As the principal crime laid to his charge was the defrauding of those Devatas, exact retribution was resolved on in heaven, and he was doomed to be deprived of his crown, also, by a species of harmless fraud, which, it seems, the Indian deity did not think it beneath him to practise on this occasion. Vishnoo, descending for this purpose, became incarnate in the house of a Bramin, venerable for years and piety, and, assuming the contemptible form of a dwarf, ill-apparelled, and apparently destitute of all human possessions, presented himself in a supplicating posture before the arrogant monarch just at the period in which he had been displaying his accustomed pomp at a banquet of unbounded magnificence; but at which he had again insulted heaven by not offering the usual tithe to the ministers of the sovereign deity who bestows all things. Balli, admiring the singularity of his figure, and smiling at his deformity, but at the same time compassionating his distress, bade him ask whatsoever he desired, and his request should be granted. Bamun, with respectful diffidence, solicited only a small spot of ground, three paces in length, for the purpose of erecting upon it a hut sufficiently large to contain himself, his books, his umbrella, and the drinking-cup and staff, which the Bramins usually carry with them. Balli, astonished at the modesty of his request, advised him by no means to limit his demand within such narrow bounds; told him that all the kingdoms of the world were at his disposal, and that he need not be afraid of intruding upon his generosity, even though he should request ground sufficient for the erection of a large palace. " A Bramin," replied the artful deity, " has no occasion for a splendid palace: his real wants are few, and by them his desires should be regulated. Only swear that you will grant me this humble request, and my utmost ambition is gratified." Balli, being about to confirm his promise to the mistrustful Bramin by the usual ceremony of an oath in Hindoostan, the pouring out of water from a vessel upon the hand of the person to whom it is given, was inturrupted by the planet Venus, a male deity in India, who whispered him, that the apparently-miserable mendicant before him was Vishnoo in disguise, and exhorted him to be cautious to what he pledged his solemn oath. The high-minded monarch, however, disdaining to deviate from his word, confirmed his promise with the required oath; and, bidding him stretch forth his hand, poured out upon it the sacred wave that ratified it. As the water, in a full stream, descended upon his extended hand, the form of Bamun gradually increased in magnitude, till it became of such enormous dimensions that it reached up to heaven. Then, with one stride he meausured the vast globe of the earth; with the second, the ample expanse of heaven; and, with the third, was going to compass the regions of Patala; when Balli, convinced that it was even Vishnoo himself, fell prostrate and adorned him; yielding him up, without any farther exertion, the free possession of the third region of the universe. Vishnoo then took the reins of government into his own hands; and, as an order of things, different from what prevailed in the Satya, was to



HUNGALA
Moortee
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commence with the Treta, Yug, he new-modelled human society: for, whereas in the former, or perfect, age, all property was equally distributed among the members of each of the great tribes, and in those tribes there was no disparity of rank or degree, he divided them into various subordinate classes, according to their talents and virtues, in an age, in which it is the belief of the Bramins, that *one third part of mankind became reprobate*; consequently, by no means to be distinguished by the privileges, or continued in the possession of the advantages, enjoyed by an age when perfection universally reigned. In this Avatar, a circumstance, evidently allusive to Mahaballi's character as an astronomer, and to the constellation Orion, in which his father, and possibly himself, was canonized, ought not to be omitted. While Vishnoo was extending his foot to take in the heavenly portion of his domain, and while Mahaballi, at length convinced who was the august person that had defrauded him of his empire, remained prostrate in humble adoration, the god Brahma came, and, pouring water on the foot thus extended, it was instantly converted into the great and rapid river Ganges; which, in their mythology and on their sphere, is actually represented as gushing from the foot of Vishnoo. Now I would wish to ask any of those critics, who are so loud in accusing me of system, for exalting the Hindoo astronomers as the original fabricators of the sphere, and stating the Greeks to be their servile copyists, by what chance comes it to pass, that the Greek asterism Eridanus, on their sphere, is also made to flow from the left foot of Orion? Surely to the elder nation, in time and science, is due the credit of the invention; and, when we find the fact, as it is found, described in their oldest Pooranums, and forming a part of the history of the Avatars, sculptured in the pagodas most venerated for their sanctity and antiquity, even incredulity itself can scarcely deny to the Bramins the honour claimed for them in this, as well as in many other very curious and striking particulars. With respect to Maha-Balli himself, because he had not oppressed his subjects, though he had despised the gods, his crown was not wholly taken from him, but he was left for the remainder of his life in the possession of Patala, the inferior regions; and, as Patala was supposed to be on the south, because directly opposite to the north pole, where the Hindoo heaven and the palace of Vishnoo is placed, this circumstance may imply his deposition and banishment from Cashmere and the higher regions of Hindoostan to the remote southern districts of the peninsula, where, in fact, we shall presently find ample remains both of his name and his exploits. After his decease, since his repentance was deep and sincere, Vishnoo informed him that he should be received up into heaven, and be placed there in a conspicuous and elevated situation, from which he might occasionally overlook those former subjects who had been so much the objects of his regal care. Mahaballi, having, also, discovered considerable concern lest certain annual institutions, greatly to their advantage, which he had in the plenitude of his power ordained should not be properly kept up, to quiet his apprehensions on that score, the deity farther decreed, that he should have permission once a year, *on the full moon in the month of November*, to revisit earth, and see in person that they were faithfully observed.

"Whosoever the Balli, alluded to in this Avatar, may have been, whether of Chaldæan, or merely Indian, origin, the name occurs repeatedly in the pages of the future history, and particularly in that of a celebrated dynasty, established at a very early period on the eastern coast of the peninsula, whose capital, according to a former quotation from Mr. Chambers, was Mavalipuram; which word is only a corruption by the transmutation of *b* into *v*, and the final addition *am*, usual on that coast, of Mahaballipoor, or the city of the great Balli. This city is described in the Bramin books to have been of an immense extent, abounding with magnificent palaces and stately pagodas, long since swallowed up by the waves of the incroaching ocean, except one most august fabric, covered with sculptures of a gigantic size, representing the Avatars, and oldest Indian mythology, hewn out of the solid rock, and known to mariners by the name of the *seven pagodas*. The gilded summits, however, of other pagodas, submerged in its bed, have been, within the memory of the ancient inhabitants of the place, visible at low water. The city, whose ruins may thus be observed, must undoubtedly have been modern compared with the times to which I allude; yet we know it has been immemorially the custom of the Indians to build cities successively on or near the ruins of the venerated abode of their ancestors; as Delhi, for instance, ancient and modern, on those of Hastinapoor and Lucknow on those of Owd. That the etymology of the name is rightly derived, he endeavours to prove by the circumstance, adds Mr. Chambers, that Balli is the name of a hero very famous in Hindoo legends, and so well known in those regions, that the river Mavaligonga, which waters the eastern side of Ceylone, has probably taken its name from him; since, according to the Tamulian orthography, it means the Ganges of the great Balli.* But that which places it beyond all controversy is the genealogy of Balli, to be met with at the close of a history of the former Avatar, cited in his dissertation by Mr. Chambers, from Sanscrit authority, which expressly says, that the virtuous Pralhaud, having been seated by Vishnoo on the throne of his deceased father Hiranyacasipu, reigned with mildness, and by his piety exhibited a perfect contrast to the character of his father; that he himself left a son, named Namachee, who inherited both his power and his virtues, and was the father of Balli, the founder of Mahaballipoor; a city so ancient as to be mentioned in two lines of the Mahabharut, which expressly fix its situation to have been

South of the Ganges two hundred yogan,
Five yogan westward from the eastern sea.†

The yogan, taken at its lowest calculation, is a measure of nine miles; and, by the latter line, the Bramins seem willing to inculcate, that the sea has receded from that coast of forty-five miles, and which may probably be as precisely true as the former, which, according to that calculation, would place it far south of Ceylone. That a considerable recession, however, of the waters of the ocean has taken place is extremely probable, and, indeed, evident to the eye that only superficially contemplates this spot of stupendous ruins.

"The reader will find the preceding part of the legend inserted by Mr. Chambers in the former volume‡ of this History; the remaining part, which introduces us to a farther knowledge of Balli, and the fate of this great city, being connected, in some degree, with the events of the Bamun, is here presented to him. In the perusal, he will still more clearly perceive the nature of their romantic legends; that they are a relation of the war of ætherial rather than terres-

* Asiatic Researches, vol. i. p. 147. † Ibid. p. 155. ‡ See vol. i. p. 455.

trial beings; and that a god is never wanting in their mythologic drama to solve any knot, however perplexed and difficult. The son of Balli was Banacheren, who is represented as a giant with a thousand hands. Anuredh, the son of Krishen, came to his court in disguise and seduced his daughter, which produced a war; in the course of which, Anuredh was taken prisoner and brought to Mahaballipoor; upon which, Krishen came in person from his capital, Dwarakah, and laid siege to the place. Siva guarded the gates and fought for Banacheren, who worshipped him with his thousand hands; but Krishen found means to overthrow Siva; and, having taken the city, cut off all Banacheren's hands except two, with which he obliged him to do him homage. He continued in subjection to Krishen till his death, after which a long period ensued, in which no mention is any where made of this place till a prince arose, whose name was Malecheren, who restored the kingdom to great splendor, and enlarged and beautified the capital. But in his time the calamity is said to have happened by which the city was entirly destroyed; and the cause and manner of it have been wrapt up by the Bramins in the following fabulous narration. Malecheren, say they, in an excursion, which he made one day alone an in disguise, came to a garden in the environs of the city, where was a fountain so inviting, that two celestial nymphs had come down to bathe there. The Rajah became enamoured of one of them, who condescended to allow of his attachment to her; and she and her sister nymph used thenceforward to have frequent interviews with him in that garden. On one of those occasions they brought with them a male inhabitant of the heavenly regions, to whom they introduced the Rajah; and between him and Malecheren a strict friendship ensued; in consequence of which, he agreed, at the Rajah's earnest request, to carry him in disguise to see the court of the Divine Indra, a favour never before granted to any mortal. The Rajah returned thence with new ideas of splendor and magnificence, which he immediately adopted in regulating his court and his retinue, and in beautifying his seat of government. By this means, Mahaballipoor became soon celebrated beyond all the cities of the earth; and an account of its magnificence having been brought to the gods assembled at the court of Indra, their jealousy was so much excited at it, that they sent orders to the god of the sea to let loose his billows and overflow a place which impiously pretended to vie in splendor with their celestial mansions. This command he obeyed, and the city was at once overflowed by that furious element, nor has it ever since been able to rear its head.*

Of the race of Bal there also anciently existed a famous dynasty of Rajahs in the northern region of Hindoostan. They were sovereigns of Lahore for many centuries prior to the Mahommedan irruptions, and there we find them, at the period of those irruptions, recorded by the Arabian historians to have been possessed of an empire extending from Cashmere, in the north, to the borders of the southern ocean; themselves distinguished by the highest personal bravery, and their armies remarkable for their number and discipline. For, thus is the sovereign of Lahore described by M. D'Herbelot, citing those historians. He calls him *le plus puissant roi de l'Hindostan*; and, in another place, *Bal, fils d'Andbal, estimé le plus riche et le plus puissant roi de tout l'Hindostan.*† From them, also, the Rajahs of Delhi, of the name of Bal, are stated to have been lineally descended; and no less than twenty princes, under this denomination, are said, in the Ayeen Akbery, to have enjoyed its throne for 437 years in regular succession. In short, the word Balhara, immemorially used to denote the sovereign potentate of all India, proves the great antiquity and celebrity of this family, and may be adduced as no small testimony of their original descent from the great post-di-luvian chieftain above alluded to. The fable, also, of the destruction of his capital by an inundation caused by the immediate mandate of the gods, naturally inclines us to suspect these allegorists of confounding a deluge, which subverted a great city, with a greater deluge, which inundated the whole earth.

The Venerable Thomas Robinson, late Archdeacon of Madras, in his Journals of "The Last Days of Bishop Heber" gives the following short account of his visit to *Mahaballipooram.*

"*March 14th.*—We halted at day break at *Mahaballipooram* (the town of the great Balli) commonly called *the seven Pagodas.* Captain Harkness, who commands the Bishop's escort, and Dr. Hyne, an accomplished Naturalist, appointed to attend him as his Surgeon, joined us here, and we found the former who is an excellent Tamil Scholar, an intelligent Cicerone thro' the curious remains of this ancient city, now in a state of comparative ruin and desertion. There is a tradition that within the last century, the gilded domes of several large pagodas were just visible above the sea, not a trace of which is now left. The only temple remaining on the sea shore is striking in its position and interesting from having been apparently an united temple of Vishnoo and Siva, whose rival claims, as you are aware, divide the religion of India, and are so seldom seen in amity together The first has a recumbent figure of Vishnoo; and the second, which is the largest, and is washed by the waves, has the Lingum in its sanctuary and a pillar in front which is now actually in the sea. The two are connected, and appear originally to have been inclosed by several walls now in ruins.

"About three hundred yards from the sea runs a low irregular hill parallel with the shore, with immense masses of loose granite, containing many cave temples, but none of them remarkable for size or grandeur. After seeing the stupendous excavations of Elephanta, Karlee and Ellora, these are only interesting as they possess the same character, and apparently different from any other remains in the Peninsula. This certainly adds probability to the traditional account preserved among the Bramins, that the whole of these unfinished works were executed by sculptors and masons of a distant province, who had fled from the tyranny of their prince, but after some years' exile here, were persuaded to return to their own country. In some of these there are beautiful specimens of sculpture, and many full and elaborate descriptions from the Mahabharut on the sides of the rock, in almost every part of the hill. We were most struck with one very small temple in the northern hill, but of beautiful proportions, and much resembling the remains of Egyptian Architecture. In one part of this is represented with great spirit, the story of Vishnoo's appearance in the form of a dwarf to the proud monarch who was vain of his universal empire. He asked as a boon for three steps in his dominion. Balli assented and Vishnoo assuming his own form, with the first stride took possession of earth, with the second of heaven,

* Asiatic Researches, vol. i. p. 156.

† Ayeen Akbery, vol. ii. p. 118.

No 51.



SUNKARA NARAINAH

Moortee

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and the sculptor has represented him in the act of taking the third which was to annihilate the monarch's power. There is much beauty also in the opposite compartment, which represents the bath of Lukshmee, over whom the elephants are pouring water. The Bishop took a rapid sketch of a small temple, on the very point of the rock, to which the only approach has been a stair which is now destroyed. It is a stone-building with a brick foundation, partly shaded by a tree, which is secretly undermining what it appears treacherously to adorn and shelter. The town, a part of which is still inhabited, has many remains of former magnificence, and a noble tank, graced of course with many a romantic legend. Several very imperfect descriptions* of this remarkable place have been given, but an accurate account of the several ruins is still a desideratum"

After the transaction of the victory of Vishnoo over Mahaballi, the monstrous size and shape, which Vishnoo assumed, having become an annoyance to the Devetahs, Siva destroyed the shape or figure, and taking out his back bone, wore it as a weapon. It is from this circumstance that he was designated *Hungala Moortee*. The image is represented (as in Plate 50) by the Hindoos, as holding in one hand an iron rod, in another a deer, and with the third, a club, while the fourth is holding a musical instrument, around which is twined a snake in the form of a rope, and also wearing the back bone of Vishnoo around his neck.

The Hindoos affirm that the precise place where the above Avatar transpired is *Mahaballipooram* near Sadras.

SUNKARA NARAINAH MOORTEE.

(Plate No. 51.)

We gather the following history relative to the idol represented in plate No. 51 from the Padma, and Goorma Pooranums.

It is stated that when Parvatee became incorporated into Siva's body (of which transaction we have given a sketch in the preceding chapter under the head of Urthanaurjeswara Moortee.) Vishnoo observing that Parvatee was honored and adored equally with Siva, by reason of her incorporation with his body, and desirous of being likewise adored and revered, began to perform rigid acts of devotion in order to be incorporated with his body, so as to receive the same adoration and honor.

In order to obtain this boon, Vishnoo daily offered to Siva lotus's a thousand in number and adored him, observing rigidly every ceremony as prescribed in the Agamasastras (the science of ceremonies.) In process of time, Siva quite satisfied with the worship and poojas of Vishnoo, presented himself to him and bade him ask what he desired. Oh! Lord God of the Universe" replied Vishnoo, "my only and ardent wish is to be incorporated in your body so as to become a part of the right side of your body, that I might be honored and adored in an equal degree with yourself." The request was accordingly granted. Hence arose the designation of "*Sunkara Narainah Moortee*" a compound name, meaning, a figure in which Siva and Narain or Vishnoo are united together. It is from this circumstance, that the twelve *Aulvans* or devotees eminently distinguished among the Vishnoo sects, justly remarked in their sacred writings, that Siva and Vishnoo are not two distinct deities, but only one undistinguishable in nature and attributes, and worshipped the deity Sunkara Narainah without forming any distinction between these two deities. Therefore says the writer that since the corporation of these two deities, the distinction which existed between them was revoked.

The gods themselves adore this incorporated deity without observing any distinction whatever between Siva and Vishnoo,—but a few Sectarians of the Vishnoo sect are perpetually disputing with those of the Siva sect, giving priority to Vishnoo and secondary praises to Siva as being an inferior god, and thereby place themselves under the liability of being doomed to the everlasting fire of hell. A wise and good portion of mankind worship Siva and Vishnoo as one deity; united together, observing the common maxim that "Siva and Vishnoo are not separate bodies though separate persons" but the mouth of him who denies this doctrine will according to the vulgar native phrase have "earth thrown into it" meaning thereby that the individual will never be saved but will be eternally doomed to torments.

The Sivapooranums, Vishnoo pooranums and several others, treat of the incorporation of these two deities, and Hindoos eminently remarkable for theological knowledge, worship this deity thus incorporated.

The Idol of this deity is to be found in the temple of Sunkaranarainpooram and Hurryhur most famous resorts of the Hindoo Pilgrims.

The Idol, as is represented in Plate No. 51, holds in one hand a Chuckra, in another a deer, while the two other hands are in the attitude of giving promise.

On the right side of the image, is Lutchmee the consort of Vishnoo, and on the left Parvatee the consort of Siva.

NARSINGAHARA MOORTEE.

(Plate No. 52.)

The image represented in Plate No. 52, is held in great veneration by the Hindoos it is the form which Siva assumed at the special solicitation of the whole body of the Gods, to relieve Vishnoo from the dangerous effects occasioned by his having at their earnest entreaty, to destroy Harinkassap whose unparalled pride and tyranny knew no bounds, taken upon himself the form of Half-Man and Half-Lion to accomplish his purpose and unsatiated with merely killing him. Vishnoo quaffed the whole of his blood also, which being poisonous in itself, rendered Vishnoo quite in-

* See a Paper by Mr. Chambers, Asiatic Researches i. 145, another by Mr. Goldingham, ibid. v. 69, and two others, much more minute, in the 5th and 6th Nos. of *the Oriental Herald*, published at Madras in 1820.

furiate and insane, he then totally unconscious of his acts, fell upon the very Gods whom he undertook to rescue from Harinkassap's oppression. The image in the above referred to Plate is intended to show that to enable Siva to overcome Vishnoo and render him sane, took upon himself a form more mighty and prodigious than the one assumed by Vishnoo when he seized and extracted the venomous blood from his system, and thereby at once restored Vishnoo to his usual serene state of mind and station among the gods.

(We here extract the whole transaction connected with Vishnoo's incarnation in the form of Man-Lion, from Mr. Maurice's ancient History of Hindoostan. Volume 2d, Page 15.)

"This passage is preceded, in Mr. Chamber's narration, by an account of the Giant Hirinacheren, who, the reader may recollect, rolled up the earth into a shapeless mass, and carried it on his shoulders down to Patala, (hell); circumstances that gave birth to the events of the second Avatar, in which Vishnoo, in the form of a boar, is represented as pursuing that monster to his retreat, and bringing back the earth upon his mighty tusks.

"According to Mr. Chambers, the younger brother of that gigantic dæmon was Harinkassap, who succeeded him in his kingdom over the inferior world, and refused to do homage to Vishnoo. He had a son named Pralhaud, who, at an early age, openly disapproved this part of his father's conduct, being under the tuition of Sokeracharj. His father persecuted him on this account, banished him, and even sought to kill him, but was prevented by the interposition of heaven, which appeared on the side of Pralhaud. At length, Harinkassap was softened, and recalled his son to his court; where, as he sat in full assembly, he began again to argue with him against supremacy of Vishnoo, boasted that he himself was *lord of all the visible world*, and asked what Vishnoo could pretend to more. Pralhaud replied, that Vishnoo had no fixed abode, but was present every where.

"Is he," said his father, "in that PILLAR?"—"Yes," returned Pralhaud. "Then let him come forth," said Harinkassap; and, rising from his seat, struck the pillar with his foot; upon which, Vishnoo, in the form of Nara Sing, that is to say, with a body like a man, but a head like a lion, came out of the pillar and tore Harinkassap in pieces. Vishnoo then fixed Pralhaud on his father's throne, and his reign was a mild and a virtuous one, and, as such, was a contrast to that of his father. He left a son named Namachee, who inherited his power and his virtues, and was the father of Balli, the founder of the once magnificent city of Mahaballipoor.* Through the disguise of these fables, Mr. Chambers judiciously observes, we may discern some imperfect records of great events, and of revolutions that have happened in remote times, and they perhaps merit our attention the more, as it is not likely that any records of very ancient Hindoo history exist but in this obscure and fantastic dress. Their poets seem to have been their only historians, as well as divines; and whatever they relate is wrapped up in this burlesque garb, set off, by way of ornament, with circumstances hugely incredible and absurd; and all this without any date, and in no other order or method than such as the poet's fancy suggested and found most convenient. Nevertheless, by comparing names and grand events recorded by them with those interspersed in the histories of other nations, and by calling in the assistance of ancient monuments, coins, and inscriptions, as occasion shall offer, some probable conjectures, at least, if not important discoveries, may, it his hoped, be made on these interesting objects.*

* Asiatic Researches, vol. i. p. 158.

"Of the truth of these observations almost every page of this history will afford striking examples, and great exertions of candour will therefore, I flatter myself, be made in favor of an author, who has so few lights of genuine historical detail to conduct him through the pathless wilderness of the ancient annals of India. I will endeavour, however, to be faithful to such originals as I may be able to obtain; and, where I cannot hope to produce subjects of instruction to the reader, I will endeavour to procure those that may entertain him. In that hope I present him with the following more extensive history of this Avatar, extracted immediately by Mr. Halhed from the Siva Puraun, promising two things; first, that the Metempsychosis is the basis of all their mythology, the grand agent that moves the vast machine; and, secondly, that the tremendous austerities, voluntarily undergone and long continued in by the Hindoos, are supposed to give the devotee power even over the elements of nature, to arrest the orbs of heaven in their rapid career, to disarm Vishnoo of his thunder, and almost avail to annul the absolute decrees of fate.

"As we are now of necessity somewhat immersed in the contests of the good and evil genii, that is, the good and evil spirits that agitate the mind, variable and fluctuating, of human beings, now ardent in virtue and now furious in guilt; those dreadful contests for the empire of the renovated world which disturbed its peace in the infancy of its duration; which, in fact, form the great basis of ancient mythology; and of which, while the former are distinguished by the title of good and benevolent, the sons of light, the favored of Jove, the latter are stigmatized as giants and Titans, the sons of darkness and earth: while we are engaged, I say, in thus considering their mutual struggles, it may not be amiss to warn the reader against entertaining suspicions so injurious to the principles of the true patriarchal devotion as might lead him to suppose these dreadful penances, unprescribed by the deity, unsanctioned by revelation, hostile to reason, and terrifying to nature, constituted a part of the primitive code. Pure and benevolent, like its author, the primitive religion was unstained with sanguinary rites; but, when the worship of deified heroes was established, the public devotion soon partook of the nature of their ferocious character. The increasing apprehensions, which, from a confined and superficial view of Providence, men began to entertain of the agency of evil dæmons in the government of the world, gradually deepened the gloom of religious terror. Expiations and penances of the most dreadful kind were multiplied without end and without number, while the deity was seen arrayed only in the ensigns of terror, and frowning with an aspect of vengeance.

"Of the length, the number, and the severities, of their penances, there is a remarkable display given, in the Pooraun just cited, in the instance of Tarekee, the giant, the Indian term for an overgrown tyrant, one of the most powerful and malignant of all the degraded spirits. Indeed his character very much resembles that of Satan himself; and there are circumstances in his history that naturally lead us to suspect

* Asiatic Researches, vol. i. p. 158.

No 52.



NARASINGAHARA
Moortee

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the whole to be founded on obscure traditions of the war in heaven, and the overthrow of the arch apostate by the superior power of the Divine Leader of the faithful angelic bands, leagued against their rebel comrades, personified, throughout the Indian drama, by Skanda, the god of the heavenly armies, the renowned Escander of the ancient Persian legends before the time of Alexander. The history of the penances of Tarekee can alone be noticed here; the whole of that curious narration would be too long for insertion, and too great an interruption to the events of the Avatar under consideration. I shall hereafter, however, relieve the wearisomeness of graver historical narration, by presenting it to the reader, who will be pleased to remember, that, by these extraordinary details of penitentiary sufferings, the Hindoo priests aim to vindicate the conduct of Providence, in permitting guilt to ascend to such exalted stations as were attained to by the Giant Tarekee and the impious Balli.

AUSTERITIES OF TAREKEE, THE DITYE, AND THEIR REWARDS: EXTRACTED FROM THE SIVA POORAUN BY MR. HALHED.

The Reeshees again demanded of Soote an account of the death of Tarekee, and of the slaying of Treepoor, by Siva; and to know how their exaltation and power were acquired.—Soote answered, "Well have you demanded. By hearing this legend shall the crime of all creatures be set aside. Listen then with fixed attention, Tarekee, the ditye, was of principle rank among the order of Ratchasas (infernal spirits). His ambition was daring and unbounded, he was utterly destitute of all good, and was filled with the most implacable hatred against the whole human race."

"In the wood Medhoo, which is on the confines of the kingdom of Brege, Tarekee selected a pleasant and beautiful spot, adorned with verdure and blossoms, and there exerted himself in penance and mortifications externally with the sincerest piety, but, in reality, the most malignant intention, and with the determined purpose of oppressing the Devatas; penances, such as credulity itself was astonished to hear; and they are here recounted.

1. For a hundred years, he held up his arms and one foot towards heaven, and fixed his eyes upon the sun the whole time.
2. "For a hundred years, he remained standing on tiptoe.
3. "For a hundred years more, he nourished himself with nothing but water.
4. "For a hundred years more, he lived upon nothing but air.
5. "For a hundred years more, he stood and made his adorations in the river.
6. "For a hundred years more, he made those adorations buried up to his neck in the earth.
7. "For a hundred years more, enveloped with fire.
8. "For a hundred years more, he stood upon his head, with his feet towards heaven.
9. "For a hundred years more, he stood upon the palm of one hand resting on the ground.
10. "For a hundred years more, he hung by his hand from the branch of a tree.
11. "For a hundred years more, he hung from a tree with his head downwards.

"When he at length came to a respite from these severe mortifications, a radiant glory encircled the devotee, and a flame of fire arising from his head began to consume the whole world. Indra, on whom depends the sovereignty of the celestial regions, began to tremble for himself, lest, haply, Tarekee, by these penances, should have intended to secure to himself *his* government. All the Devatas, also, being struck with astonishment, and full of grief, said to each other, Has God fixed the present time from the general dissolution?

"Those benign and virtuous beings, with their penetrating minds, having considered the matter, discovered that Tarekee, the ditye, having, for the better accomplishment of his own criminal purposes, secured the good-will of Brama, unless Brama granted his desires, would annihilate the world with the dart of his life-devouring fire. Upon this, they went and made their complaints to Brama. "Oh Brama, we only live in the shadow of thy favour, why hast thou withdrawn that shadow from us.?" Brama, lavishing upon them favors out of number and graces without end, thus addressed them, "Since this ditye hath performed exceeding adoration, I must first, in recompense for this, be bountiful to him; after that, I will do, you justice." Accordingly, Brama, extending his bounty to Tarekee, said, "Since thou hast practised very severe austerities, speak what is thy wish, for it shall obtain gratification." Thus, the ditye, after having performed nemeskar, (adoration,) thus explained himself; "Oh, Maha Rajah! thou art the fulfiller of all desires. In return for all my adorations I make two requests. The first is this: that, among all created beings, no one in strength and force may be upon a par with myself. The second is: that, if ever a son should be born to the supreme Siva, my death may proceed from his hand; and that, excepting that son, no one may be able to gain the victory over me." Brama ordained "It shall be so;" and then disappeared. Tarekee, also, having closed his adorations, went to his own kingdom.

"The dityes, who inhabited those regions, immediately, by general consent, conferred the sovereignty thereof upon him. Tarekee there so streched out the arm of tyranny and oppression, that the Devatas and all the virtuous were reduced to the most intolerable difficulties, and *washed their hands of their lives*.

"Indra, in obedience to him, made him a present of his white horse Oochisrava; Coobera, his battle axe; Varoona, the horses of the sea, of the first species; and the Reeshees of Kam Deva, the milchcow, and the deep rivers of their precious jewels. Besides this, whenever he heard of valuable jewels or other beautiful articles, he ordered them to his own house. The sun, also, out of fear of that ill-fated violent monster, altogether desisted from giving his accustomed heat. The moon, too, out of terror of that blood-thirsty fiend, appeared always at the full. The wind blew precisely as he chose; and the morsels of Devatas and Peetrees, (partriarchal pilgrims,) which they get from the men of the world, he drew to himself and devoured. In short, the whole world was managed at his command, and in this manner he continued absolute for a great number of years. The Devatas again assembled and made their deep and sorrowful complaints to Brama.

"Brama informs them of the decree that none but a son of the divine Siva should slay Tarekee; and mentions to them Siva's residence on the mountain Heemuchel, the Indian Olympus; and the prophecy of Nared, that he should espouse Parvatee, the goddess who seems to be the Indian Juno; and advises that they should, by all means, endeavour to promote

this match. In consequence, they address Indra, sovereign of the world of spiritual beings, who, with much difficulty, persuades Cama, the Indian god of love, to assist them. Cama chooses Vasant, or the spring, for his associate, and goes to Heemachel with his wife Retee to shoot Siva with the arrow of love, which arrow was made of mango-tree. Parvatee (like Proserpine) was gathering flowers for an offering to Siva, when he first cast at her a casual glance; but his attention was soon taken off by the spring having appeared in undue season. This circumstance alarmed Siva, who soon observed Cama on his left hand, with Retee, in the attitude of taking aim at him; at which he was greatly incensed, and, in his rage, such a fire beamed from his third eye that it annihilated Cama in a moment. Siva then went away to Kylasa, and Parvatee disappointed, fled back in terror to her father and mother. Nared now appeared to her, and advised her by every possible effort to propitiate Siva; for which purpose she undertook a long and difficult course of austerities on a secluded part of Heemachel, which, from her, was afterwards called Gouree Sheekher. The event proved successful; and she had the good fortune to carry a farther request, that Siva would marry her publicly and with great pomp and ceremony. On this, she returns to her father and mother, and he himself goes to Casi (Benares), where, summoning the seven Reeshees, he sends them to propose the match to Heemachel, the mountain, and Meina, his wife; first informing them of the necessity there was that he should beget a son to slay Tarekee, the ditye; and that, therefore, he was determined to espouse Parvatee. The Reeshees, having received their commission, go by the way of heaven from Casi to the city of Heemachel, which is described as a most glorious city, where all the inhabitants were passionately devoted to music; and they shone like the sun as they descended from heaven. Heemachel takes them in his astonishment for seven suns, and goes to meet them, and receives them with great ceremony. They relate their mission, and Aroondhetee speaks in favor of Siva to Meina. On the fourth day they depart in a fortunate moment, and bring account of their success. Siva immediately goes to Kylasa to prepare for the wedding, and Nared is sent to invite the guests and assistants, Brama, Vishnoo, &c. and all the Devatas and Reeshees, to the joyous banquet.

"The very interesting part which follows here relating the splendid procession and marriage of Siva and his bride; the birth of Scanda, the heavenly conqueror; the final overthrow both of the monster Tarekee and his three sons; and the consuming, by fire, of their three cities built of gold, silver, and iron; and their corruption by the example and influence of those evil dityes; shall be given hereafter. My intention, in the preceding extract, was to shew the omnipotent power of prayer and penance with the Indian deity, explanatory of the subsequent events of the Nara Sing Avatar, to which we now return.

"Of the order of those evil dæmons, that act so conspicuous a part in the Hindoo mythology and nearly mythological history, were the two brothers Hirinacheren and Harinkassap. They had, in the preceding state, been of the order of happy and perfect spirits, and their important office in the celestial regions was to guard the portals of the palace of the divine Vishnoo; but, having insulted the four sons of Brama, who had come to the gate to pay their customary devotions to the former deity, they were precipitated from that eminent station to wander through the Metempsychosis is an earthly form. The particulars of the combat of the former, under the name of Giant Hayagreva, with Vishnoo, in the Vara, or Boar, Avatar, need not be again repeated; the latter, in order to do more extensive mischief in is new sphere of action, devoted himself to acts of severe mortification, and employed himself, says the Pooraun, ten thousand years in penance and in honour of Brama, standing in a posture immoveable till the very birds made their nests on him; but still he would not desist. Brama gave notice to the Devatas, or good genii ranging the earth; and then granted his desires; which were, that he might not be conquered *by any being then existing, either man, deva, peree, or animal of earth, or air or water; and that his death should happen neither by day nor night, nor on earth nor in heaven.* Brama vanquished by the power of penance and prayer united, assented; and the ditye, going from his presence, summoned all the other dityes, and began to reign over them with their consent, or slay all those that resisted. He gradually extended his power over Paradise and Patala, or the infernal regions; so that, on account of his sanguinary vengeance, all the other sovereigns of the world's vast circuit were cut off, or remained in entire subjection to himself. His arrogance at length rose to such a pitch, that he thought within himself if even Vishnoo should then present himself, he would give the god of nature battle.

"About this time was born in his house a son named Pralhaud, who was ever employed in uttering the name of Bhagavat, or God; and at five years of age he was put under a tutor, according to the ordinance of the Vedas. The tutor was anxious alone to teach him the dark and occult sciences of the Ratchasas (infernal spirits); but Pralhaud persisted in only learning that of devotion to Nara-Sing, and all his tutor's prohibitions were in vain. Those of his father and mother were not more efficacious; and the little Pralhaud, in the tutor's absence, even taught his school fellows that one's natural father and mother were of no avail and authority compared with the supreme parent; and that this world was no more than a dream or an idea, and that the recollection of the Bhagavat should alone give motion to their tongues. Correction, however, and the fear of worse operated on the other boys, and they dropped the name of Bhagavat; but Pralhaud resisted every threat with the utmost firmness, even unto death. He was thrown into the fire and the water without receiving any detriment; no sword could touch him, and, in the panoply of piety, he was perfectly invulnerable.

"After ten thousand trials of his inflexible virtue, the impious and relentless tyrant one day thus spoke to the intrepid youth: "Pralhaud, you say that Bhagavat is present every where, and that he is enveloped by every part of nature; is he then in this pillar of the palace, or is he not?" Pralhaud replied, "Most certainly he is." The ditye, then, in great wrath, raised aloft the golden sceptre that swayed the world, and said, "If your Bhagavat be in this pillar, see only what kind of homage I shall pay him:" and, with all his might, struck the pillar. On the instant of the blow, a tremendous voice issued from the smitten column, which caused an universal trembling throughout the palace. When it was evening, and the sun about to set, the pillar burst asunder, and Vishnoo started forth in the form of Nara Sing, breathing forth terrific flames. The surrounding dityes fled away in amaze and horror, and such a dreadful noise was heard, that the mountains and the ocean forsook their places. Women with child miscarried wherever the voice was heard; and all the dityes were percipitated to the abyss of hell.